

# The Baptist Record

"THY KINGDOM COME"

JACKSON, Miss., May 21, 1931

NEW SERIES  
VOLUME XXXIII. No. 21

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R. B. GUNTER, Executive Secretary,  
Box 520,  
Jackson, Mississippi.

The meetings of the W. M. U. were held in the First Methodist Church, near the auditorium, and the house was crowded to the limit. We heard frequent expression of pleasure in the help program.

Only about 3,000 messengers were registered at the Convention in Birmingham. But the auditorium, which is said to seat 8,000, was many times practically filled. You could see Mississippians and ex-Mississippians any way you turned.

Mrs. Roland Q. Leavell of Lagrange, Ga., while attending the Southern Baptist Convention in Birmingham had an emergency operation for appendicitis at the Baptist Hospital. We hope for a speedy recovery. She is the wife of the former pastor at Picayune and daughter of Dr. and Mrs. W. F. Yarborough.

Send us two new subscriptions to The Baptist Record with the \$4.00 for the subscriptions, and we will send you free and postpaid a copy of a beautiful illustrated edition of Bunyan's Pilgrims Progress, a book everybody should read. Or send \$2.00 for your renewal and \$1.00 for the book. This is a \$5.00 book, the most widely read book in the world next to the Bible.

The next Convention goes to St. Petersburg, Fla., and the preacher is Dr. Marshall Craig of Texas. Next year's meeting begins on Friday instead of Wednesday as heretofore. It is felt that a Sunday is needed for worship. The Convention of 1933 is scheduled to go to Washington City, the plan being for the Northern Convention to be held in the same city the week following the meeting of the Southern Convention.

Pastor and Mrs. W. A. McComb attended the Southern Baptist Convention at Birmingham as guests of their Flora Church. They are very happy in their work and the church seems equally well pleased with them. The Lord is surely blessing the union.

Pastor W. H. Horton of First Church, Mayfield, Ky., had with him in a revival meeting Dr. Len G. Broughton of Atlanta. He says he is one of the sanest evangelists he has ever seen, relying wholly on the word of God. Mr. Stanley Armstrong had charge of the music. There were sixty additions, forty of them by baptism.

The editors and managers of the state Baptist papers in the South are planning with the steamship companies arrangements to carry the people who desire to go to the Baptist World Alliance in 1933 in Berlin, Germany. The most favorable rate will be secured consistent with comfortable accommodations. Make up your mind to go and begin to get ready to go with a congenial party.

The death of Dr. Samuel Palmer Brooks, president of Baylor University, brought grief to many friends. For some time it has been known that he could not live, but he kept to his task till his strength failed. His last service was signing 200 diplomas of young men and women graduating this year from Baylor. There were 100 others which he could not sign on account of failing strength. He was the son of a pioneer Baptist preacher in Texas, worked hard in his early years at manual labor, and was an untiring worker throughout his mature years. He was a great administrator and under his hand Baylor grew to be the largest Baptist school in the world.



# Southern Baptist Convention

Birmingham, Ala., May 13-17

(Walton E. Lee)

Promptly at 2:00 o'clock on the afternoon of May 13, Mr. R. Inman Johnson, of the Southern Theological Seminary, a song leader in the Convention, announced "How Firm a Foundation" as the opening hymn, which was sung heartily by the gathering throng. Fervent prayer was offered, led by Dr. W. W. Hamilton, of New Orleans.

"Faith of our Fathers" and "My Jesus I Love Thee" were sung with increasing volume, following which the President, Dr. W. J. McGlothlin, read his Annual Address before the organization, a privilege granted, in the President's discretion, by a former Convention.

## The President's Address:

"It is not a day for complaining or whining but for determination, reliance upon God Almighty, and a faith that is certain of victory," concluded Dr. McGlothlin in his presidential address to the Convention this afternoon, in which he outlined some of the causes of the present financial distress of Southern Baptist agencies and pointed the way out. The past year has been a hard and trying one financially, asserted Dr. McGlothlin, according to figures furnished by Dr. E. P. Alldredge, Statistical Secretary. Southern Baptists gave for all purposes last year, \$37,488,021.00, a loss over the previous year of \$1,848,127.00. There was a loss in local church expenses of \$970,635.00 and in all missions and benevolences, State and Southwide, of \$877,492.00. The first reason for the slump given was a spiritual decline and a moral and religious indifference, brought on by the unmeasured prosperity and brutalizing influences and moral decay following in the train of the World War. The goods of the world have come too much to be regarded as the Supreme Good of the world. Science and invention have multiplied our comforts and luxuries, creating a multitude of new ways for spending money in the gratification of our ease, tastes and thirsts for amusement. Considering the many terrible downward tendencies, the speaker expressed wonder that the benevolent impulses of the people had not suffered greater loss.

President McGlothlin sounded a hopeful note in regard to the improved spiritual condition throughout the Southern Baptist Convention in recent months. In response to an inquiry he sent out some time ago to all the State and General Secretaries in regard to the spiritual conditions in their sections, with only two exceptions, the replies were all of an optimistic nature, showing awakening interest in the affairs of the Kingdom and a spirit of revival in many places. The following adjustments of the denominational machinery were suggested:

The promotion of the spiritual life, fraternal feeling, harmony and genuine devotion of all the people; the strictest economy on the part of the churches, institutions, State and Convention Boards; a more effective agency for the cooperation of all the people in the promotion of Kingdom work; an assurance that existing debt will be gradually liquidated and there will be no increase in indebtedness; put the weight of the Convention behind an enlistment program; devise a plan by which boards and institutions may freely approach the churches with a direct appeal, particularly in States where there is a very unequal distribution of funds; loyal support of the Cooperative Program in States where there is a reasonably equitable division of funds, yet the absolute right of designation should be recognized.

## Enrollment

The secretaries reported at the time of organization an enrollment of 2,297, which is 252 less than at the opening session last year.

## The Organization

Dr. W. J. McGlothlin was re-elected President of the Convention without opposition, he having

served only one year, the tenure of office according to custom, being two or three years.

The Vice Presidents elected were: W. C. Boone, Oklahoma; Geo. J. Burnett, Tennessee; Arch C. Cree, Georgia; and J. J. Millford, Alabama.

Drs. Hight C. Moore and J. H. Burnett were re-elected Recording Secretaries.

## Committees

The following committees were appointed by the President:

On Resolutions: W. F. Powell, Tenn.; J. P. Boone, Ala.; L. D. Newton, Ga.; J. H. Buchanan, Ark.; and J. B. Witherspoon, Ky.

On Committees: Walter Burns, Ga.; W. W. Barnes, Tenn.; J. H. Bolt, Tenn.; F. F. Brown, Tenn.; F. F. Gibson, Ky.; B. H. Lovelace, Miss.; and W. C. Boone, Okla.

Special Committee to consider all resolutions relating to the Cooperative Program: J. E. Dillard, Ala.; C. M. Rock, Ariz.; H. N. Winburn, Ark.; O. G. Johnson, Dist. of Col.; L. R. Christie, Ga.; W. A. Hobson, Ala.; J. R. Sampey, Ky.; Geo. W. Graham, Ill.; M. E. Dodds, La.; J. T. Watts, Md.; P. I. Lipsey, Miss.; Edgar Godbold, Mo.; S. S. Bussell, N. M.; C. E. Maddry, N. C.; T. L. Holcomb, Okla.; J. H. Anderson, Tenn.; Z. T. Cody, S. C.; Millard Jenkins, Texas; Geo. T. Waite, Va.

The report of this last committee, to come later in the Convention, will be looked forward to with the deepest concern, since upon it depends the future policy of the work.

## Address of Welcome

Adhering to an age-long custom, the Address of Welcome on the part of the City and Baptists of Birmingham, was delivered by Dr. L. O. Dawson, and was responded to by Dr. Walter Burns, of Georgia.

Reports of Foreign and Home Mission Boards: Drs. Ray and Lawrence, Secretaries of the Foreign and Home Mission Boards, respectively, presented the reports of these Boards, reading only extracts as they had been published and distributed. Each emphasized special emphasis, a fuller consideration coming at a later time in the Convention.

## Foreign Missions

The Foreign Mission Board reports one of the most successful years in its history in spite of all the obstacles during the past year.

It reports the largest number of baptisms it has ever been able to report in any one year: 14,415. Roumania again leads in the number of baptisms: 5,500. Italy reports a larger number of baptisms than in any previous year: 396. Gracious revivals were reported in the Shantung Province in North China, in Canton, Shanghai, Lagos in West Africa, and numerous other places.

Secretary T. B. Ray, Miss Kathleen Mallory, Dr. Geo. W. Truett and others made a very successful trip last Summer through South America. One of the most outstanding evangelistic tours ever known was made by Doctor Truett through Brazil, Argentina and Chile, as a result of his ministry, multitudes confessed Christ as Saviour.

The Educational and Hospital work on the foreign fields showed marked progress. The schools were crowded and many students were turned away the report shows.

In the nine hospitals 73,784 patients were treated as compared to 85,431 treated in the 24 Christian hospitals in the home land.

There are now in the employ of the Board 425 missionaries, of whom 79 are at home on furlough and 2052 native workers in fourteen different countries. Fifty-eight missionaries have returned to the field during the year. Sixteen have retired and four have died. On January first of this year the debt of the Board was \$945,366.00,

which was a reduction of \$200,000.00 in two years and is being further reduced each year.

The Lottie Moon Offering by the women of the South during the Month of December enabled the Board to pay the Salaries of one hundred missionaries and to provide for other necessities, preventing crushing disaster in a number of fields.

## Home Missions

The report of Secretary Lawrence on behalf of the Home Mission Board showed a gradual reduction of the debt that has been a great obstacle for the past ten years and in addition to this has busied itself, as means were available, to "winning and baptizing disciples" in an encouraging degree. The heads of the different departments report encouraging progress. Dr. Beagle, of the department of Independent and Direct Missions reports 1,543 baptisms by the missionaries. Twenty-six foreign-speaking pastors have ministered to 110 churches and mission stations. The Good Will Centers are reported.

There are twelve workers among the Indians: fourteen among negroes; two among the deaf-mutes; two among the soldiers; one at the Seaman's Institute, Jacksonville, Fla.; two at the Baptist Rescue Mission in New Orleans.

The Cuban work, under Superintendent M. M. McCall, has 42 churches with a membership of 3,142, who are served by 34 ordained workers and 12 unordained, reporting 221 baptisms.

Superintendent J. W. O'Hara reports 15 mission schools, 7 of which received partial support from the Board with 106 teachers, 2,019 pupils of whom 99 were ministerial students.

Substantial progress in the work among the Jews under missionary Jacob Gartenhaus is reported.

Mrs. Una Roberts Lawrence, missionary stationed editor of the Home Board, and Miss Emma Leachman, field worker of the Board, have rendered excellent service in their respective fields.

The department of church extension has been under the direction of Secretary Lawrence, which has been reorganized and a select committee of business men has been in charge of making loans. The total loans outstanding and overdue has been reduced the past year to 13 per cent.

The session closed with prayer led by Dr. C. M. Thompson, of Kentucky.

## EVENING SESSION—FIRST DAY

The presentation of the reports of the major Boards was resumed after a brief devotional service of songs and prayer.

## Sunday School Board's Report

Forty years ago the Convention met in this city at which the Sunday School Board was organized and the report tonight by Secretary L. J. Van Ness marks the fortieth anniversary of the Board's work, which has been remarkably successful.

The Sunday school enrollment of the South is 2,839,183, a net gain of 62,518 over the past year and there is a B.Y.P.U. enrollment of 533,976, a gain of 32,571 the report showed.

The total business receipts from all sources for the year amounted to \$1,840,582.11, a decrease in receipts of \$63,930.57, as compared with last year. This decrease was in the book stores' business.

The earnings of the Board were applied as follows: For the maintenance of the Sunday school and B.Y.P.U. work, \$216,827.87; Cooperative Work with State Boards, \$159,515.92; Direct Contributions to fixed Convention expenses, \$32,302.91; other Convention agencies, \$20,854.92; donations to State Boards and churches, \$47,465.29; Special denominational work, \$18,595.74. The total assets of the Board now are \$2,323,832.89.

The Board is highly and efficiently organized in all of its departments.

The Board published last year eighteen different quarterlies, with a combined circulation of 10,678,980; nine monthlies with a circulation of 1,984,125; six weeklies with a circulation of 11,14900. Grand total of circulation, 23,775,945.

## Relief and Annuity Board

The care of the aged ministers and their widows is now done by the Relief and Annuity Board of Dallas, Texas, the report of which tonight



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superintendent, Dr. T. J. Watts, showed a very successful year. The assets have steadily increased from \$106,853 in 1919, to \$3,768,574.08, at the close of the year. The receipt from contributions by the churches and individuals during the 13 years of its operation are approximately \$5,000,000.00. The Board's investments have earned during 13 years \$1,000,000.00.

The Board's entire operating expenses have been paid from its investments earnings. During the year just closed the cost of operation was less than 1% of its investments and its net earnings were 5.25%.

The Board has paid relief benefits during the year just ended to 1,493 preachers, widows, missionaries and orphans.

Annuities have been paid to 174 members of the Annuity Fund or to the widows or orphans of deceased members.

The total sum paid in benefits during the past year was \$198,451.32, the largest amount ever paid in a single year.

All funds contributed by the churches of the Convention through the Cooperative Program or otherwise now go to the relief department to provide stipends for aged and disabled ministers and missionaries.

A number of visitors were presented to the Convention by the President and given hearty welcome, prominent among whom were Dr. J. H. Rushbrooke, who addressed the Convention, bringing fraternal greetings from the baptists of England as well as all those represented in the World's Alliance, of which he is the Secretary.

The religious situation in Russia is deplorable, said Dr. Rushbrooke, and the baptists there are suffering great privations and hardships.

The Convention Sermon

The session closed with the annual sermon by Dr. J. W. Phillips, of Alabama, from Matt. 4:23. The sermon is appearing in all the denominational papers and a digest is here omitted. It created much comment and adverse criticism, the orthodoxy of the preacher being called seriously into question by a large number as they grouped in the lobbies of the auditorium and hotels.

The session this morning was presided over by Dr. W. C. Boone, one of the Vice-Presidents.

Executive Committee

The Secretary of the Executive Committee of the Convention, Dr. Austin Crouch, in his fourth annual report, presented the newly elected Publicity Director, Rev. Walter M. Gilmore, who takes the place of Mr. Frank E. Burkhalter.

The problem of the Committee during the year has been the emergency debts facing most of our agencies and institutes and will continue to be the outstanding problem for several years to come.

Among a number of recommendations the one of most practical interest was on the distribution of funds for next year from the cooperative program to Southwide causes which is on the following percentage basis:

Percentages of Southwide Causes

Baptist Bible Institute..... 39 10 %

Foreign Mission Board..... 50 %

Home Mission Board..... 23 1/3 %

Relief and Annuity..... 7 %

Education Board..... 3 1/3 %

Southern Bap. Theo. Sem..... 3 1/3 %

Southwestern Bap. Theo. Sem..... 5 1/15 %

W. M. U. Training School..... 8/15 %

American Bap. Theo. Sem..... 1 %

New Orleans Baptist Hospital..... 2 1/2 %

100%

Telegram to the President of the Nation

Dr. A. J. Barton, the Chairman of the Social Service Commission, presented to the Convention the following telegram, with request that it be sent to President Hoover, which was ordered:

"To The President,

White House,

Washington, D. C.

The Southern Baptist Convention assembled in annual session in the City of Birmingham, Alabama, on this ..... day of May, 1931, with a constituency of more than twenty-four thousand separate and independent churches, having in their membership nearly four million faithful and loyal citizens, hereby sends cordial greetings and good wishes to the President of the United States.

We felicitate the President and the American people upon the President's efforts for law observance and enforcement; for the reduction of naval and land armament, in order that the nations of the world may be relieved of intolerable taxation and international fear may be removed and good will established and thus international peace may be made secure and permanent; for child-welfare and other like humanitarian enterprises in which all good citizens are deeply concerned.

We pray that Almighty God, in whom we believe and trust, may give the President a constant sense of His sustaining presence and may vouch-safe to the President wisdom, grace and strength for the performance of his arduous duties and for meeting all of his grave and weighty responsibilities."

Changes in the Constitution

A feature of the program eliciting much interest were the proposed changes in the Constitution by a committee on revision appointed last year.

In the future there will be two vice-Presidents instead of four as now to be known as first and second vice-Presidents. The representation in the Convention will be one messenger from each cooperating church and one additional for each \$250.00 contributed up to three. A number of other changes in wording and of minor concern was made pertaining to the detailed work of the Convention and the Boards.

The Sunday School Board Celebration

This Convention marked the fortieth anniversary of the Sunday School Board and an hour was given in a fitting celebration of the event. Dr. J. R. Sampey spoke on the Organization of the Board paying fitting tribute to Drs. Jno. A. Broadus and J. M. Frost, the latter serving long as the Executive Secretary, being succeeded by the present Secretary, Dr. I. J. Van Ness.

Dr. M. E. Dodd spoke on the work of the Board as now being carried on. The Board was highly commended for the manifold work it is doing as an indoctrinating, enlisting, and evangelizing factor among the Baptists of the South by Dr. Dodd.

The celebration was a high point on the program, which was concluded by the adoption of a set of resolutions passed by the field workers and presented by Bro. J. E. Byrd, expressing deep appreciation of the work of Dr. Van Ness with a beautiful floral tribute.

The session closed with a devotional address by Dr. O. C. Johnson, of St. Louis.

AFTERNOON SESSION—SECOND DAY

A feature of the opening song service of this session was a number by the quartette of the Southern Baptist Theological Seminary. Prayer was led by Dr. S. W. Wiley, of Oklahoma.

The Education Commission

In making the third annual report of the education commission, Dr. W. R. Cullom, the chairman, calls attention to four major contemporary revolutions through which we are passing: Our changed conception of the physical universe about us; the marvelous change in our method of living; much confusion has arisen in our conception of the nature and function of the old, established institutions as a result of the modern spirit in thought, language and literature; and a radical change in contemporary thinking as to the essential nature of a human being. In presenting a description of the present situation with the Baptist schools of the South, the report is not very optimistic, yet there are a few bright spots in it. The report recommends a careful consideration of the matter of combining the Baptist schools in each State to the end that what schools we do have may be of such character as

to command the respect and the admiration of all thoughtful and discerning people.

Mr. E. W. Sykes, an educator of note, brought a splendid message speaking to the report.

Baptist Historical Society

Dr. R. E. E. Harkness, President of the American Baptist Historical Society, was welcomed to the Convention and brought an interesting and instructive address on the work of the Society in collecting and preserving baptist historical data.

Greetings of the Northern Convention

The Northern Baptist Convention was represented in the Convention this afternoon by its President, Dr. A. W. Beavens, who brought a splendid, practical message of greetings, information and exhortation.

Report of Special Committee

A committee was appointed yesterday to make recommendations on the future plan of work of the Convention to whom was referred all proposed changes.

The report of the Committee was made by the Chairman, J. E. Dillard, and the following recommendations were adopted.

Report of Committee on Memorials to Convention

The Committee appointed to consider the recommendations of the Executive Committee and the recommendations contained in the President's address, together with all other resolutions and proposals relating to campaigns to raise funds for the support of our causes, reports as follows:

1. We would re-affirm the conviction that the Cooperative Program is the best plan yet devised or in sight for the conduct of our denominational work.

2. We recommend that a Promotion Committee, to be composed of one member from each cooperating State, and the District of Columbia and the executive heads of the Foreign Mission Board, Home Mission Board, Sunday School Board, Relief and Annuity Board, Southern Baptist Theological Seminary, Southwestern Theological Seminary, Baptist Bible Institute, Woman's Missionary Union and Baptist Brotherhood, together with eleven pastors and ten laymen representing the Convention at large be established, and that the 21 members elected by the Convention shall be elected for one, two and three years, and that no member shall be eligible to succeed himself immediately, with the understanding, that the State representatives shall be chosen by the respective States, and that pending their election by the States, the State Secretaries be recognized as members of the committee.

3. While the administrative functions of the Convention ad interim shall be performed by the Executive Committee, we recommend that the Promotion Committee be charged with establishing the Goal of the Cooperative Fund, and the ratio of distribution of undesignated Southwide funds of suggesting standards of cooperation, of recommending the objects among Southwide causes to be included in the Program, of recommending the ratio of division of the cooperative funds as between State and Southwide causes in each State; and of promoting the Cooperative Program. This committee shall be charged with all negotiations with State Conventions and State Boards, and with other cooperating agencies in matters that pertain to the Cooperative Program; and it shall be the authorized agency to conclude all agreements with State agencies for the conduct of the program in the several States and for the method of handling the Southwide funds raised in the States, and for other related matters.

4. That this committee shall be authorized to determine its own times and places of meeting, its methods of procedure, and its instrumentalities or agencies for the furtherance of its work.

5. That the Executive Committee be instructed to provide out of funds appropriated to the Committee by the Sunday School Board the cost of the work of this Committee, the sum so paid not to exceed 50% of the allocation to the Executive Committee. The expenses of the President of the Convention, the representatives at large of the Convention and other expenses necessary to the functioning of the Promotion Committee shall be paid as above outlined, while the expenses of

Continued on page 6



# Editorials

## OUR CONVENTION

In recent years Conventions, both State and Southwide, have been looked forward to with a good deal of apprehension. It was not so in former years. But they were regarded as delightful occasions of fellowship, for hearing good reports and preparing for better and larger work. In these years now gone there was little of disagreement and less of discouragement. Great speeches, great reports and great prospects were the chief features of these meetings.

But now . . . well, it's a little different. There is less of oratory, less apparently outstanding leadership, more wide-spread participation in the program, more work done in and by committees, more complex and varied forms of service, more boards, and more work done. Forty years ago there were two Southwide Boards; now there are four, besides several commissions. Then there was one theological school; now there are three. And the boards have a greater variety of work on their hands. These things make a Southern Baptist Convention different from what it used to be. To some the former meetings seemed a sort of excursion on a great ship in which many novel experiences and sights were a delight. To more recent attendants the Convention is more like a great freight ship with a valuable cargo and operated by great machinery. To some of us there was no time for sight seeing and not much for social fellowship, but a serious task to put over.

Of course, there were the reports from various boards and institutions, with presentation of missionaries and workers in many lines. But the Convention is no longer a place to spend time simply in efforts to convince people of the value of the work being done or to be done. Most of the folks who go to the Convention are already convinced. It is a time for conference about better methods of work and more effective efforts in enlistment and promotion. The work of the Convention is not done at the Convention, but back in the churches and by the boards through their missionaries and teachers. The Convention reviews the work and plans for better ways of doing it.

There were two outstanding features of this Convention which make it epochal. They were action taken on reports of the Committee on Constitutional Changes, and the Committee on Future Plans of Work. Other things were done, but these things were out of the usual order.

Perhaps the change in the Constitution which was of most interest was one changing the basis of representation. No longer will we have representatives from the District Associations, nor will any representative be sent by or certified by a State board. The representatives are to come directly from the churches, and the financial basis is practically eliminated. Any cooperating church may send one messenger to the Convention; and no church may send more than three. Any church which gives \$250 to the Convention work may send two messengers, and a church giving \$500 may send three messengers. After this provision was adopted brethren sought to modify it, because it will probably result in a greatly decreased representation. But the president ruled the motion out of order because no constitutional change can be made after the second day. The provision as adopted provides for a much more democratic representation than heretofore, by allowing one messenger from any church which gives anything at all to the Southwide causes. There were other Constitutional changes which may be spoken of at another time, but no others which so vitally concern the constituency of the Convention.

The other matter that so vitally concerned the Convention was the appointment of a Committee of one from each State to which all resolutions and memorials were referred concerning promotion, enlistment, cooperation, debts and the future program. The report of this Committee will be

found in Brother W. E. Lee's report, but a few words here are in order.

It was frequently said in and around the Convention that this was the most important matter before the Convention. All our future work seemed in some measure to depend upon it. There had been serious differences all over the South as to the best method of cooperation, what ought to be in the budget and how the people could be led to cooperate. Up to the meeting of the Convention there seemed no clear leading and no definite agreement. We were in danger of confusion, for hesitation and uncertainty may lose the whole fight. There was evident uneasiness lest some mistake should be made.

The editor of the Record represented Mississippi on this Committee, and he can testify to deep seriousness and earnest desire to know the will of God by the Committee. The first thing that this group of men did was to get down on their knees before the Lord and each one prayed earnestly for divine guidance. They remained on their job day and night, losing sleep and absenting themselves from meals to finish their work. They missed much of the Convention on this account, but they attended to the business assigned them.

Their first resolution committed them to the Cooperative Program, and this was adopted by the Convention without debate, unanimously and with applause. They clearly separated administrative work from promotional work, leaving the first to the Executive Committee and committing the others to a Promotion Committee. This Promotion Committee is to consist of the President of the Convention, the Executive heads of Southwide Boards and institutions, eleven pastors and ten laymen, appointed by the Southern Convention, and one member to be chosen by each State in the Convention. For the present (until the States elect) this member is to be the State Secretary. The twenty-one members chosen by the Southern Convention are to serve only for three years, and not to succeed themselves.

No board or institution is allowed to increase its debt without first getting consent of the Convention. Effort is to be made to pay off non-bonded debts in four years, and all bonded indebtedness as it matures.

It was gratifying and surprising to see the unanimity with which the report was adopted, being amended as desired. This is an augury of future harmony and hearty cooperation. The measures taken were sane and genuinely constructive.

The plan provides for an Every Member Canvass in every church during the year under the supervision of the Promotion Committee, which will have in every way a man-sized job. The Mississippi member of the Promotion Committee is Brother J. E. Byrd.

## THE BLACK HORSE

John says in Revelation 6:5-6, "And when he opened the third seal, I heard the third living creature saying, Come. And I saw and behold a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not."

Remember that the first horse and rider represent the going forth of the gospel of the kingdom, and the setting up of a new standard of righteousness, which is destined to win, "conquering and to conquer". The second horse, the red horse and rider with a great sword, represented the disturbances, conflicts and wars which would inevitably follow. The third horse, the black horse and a rider with a balance or scales in his hand, represents the attendant evils and consequences of the wars.

The color of the horse, black represents distress. The balance indicates the nature of the distress, scarcity of the necessities of life. These were to be weighed out to people with great care. The voice from the midst of the living creatures speaks of the scarcity in the necessities of life, namely in wheat and barley. What

he said about them is to indicate the prices which they are sold as a consequence of the war which limits production and consumes the store of these available. It had apparently become necessary to fix the price, as is done in war times, to prevent profiteering and insure equitable distribution. But the chief indicated apparently is the high price at which the necessities of life are sold. The voice said, "The oil and the wine hurt thou not", and the idea here is that special care should be taken to prevent the limitation of their production and proper distribution. War time for all others is a time when medical supplies should be taken care of.

One needs to go back only fifteen years, to the period of the World War to verify all this. Prices of necessities and all common commodities began to soar when we went into the war. The government had to take a hand in preserving and properly distributing them. The word was passed down to spare the hens, kill no heifers, use more feed stuffs, and keep production as near normal as possible. They began to limit the amount of flour one could buy or use. We had meatless days, heatless days and wheatless days. Economy was a necessity because of the emergency which was on us.

These were literal fulfillments of the prophecies given us in the black horse and his rider. And we have not yet gotten away from the aftermath of the war. But the world war is not the kind of fight we have. And economy is a necessary measure not simply in carrying on a bloody struggle among nations. We are in a war for the destruction of unrighteousness and the establishing of the kingdom of God. It is a war that should enlist every child of God to engage the whole strength of his people. It was a part of patriotism and heroism to endure hardness and privation when our country was at war, much more is it becoming in us and incumbent on us to be willing to do so in this fight against sin and for the advancement of the kingdom of God. We can afford to have wheatless days and meatless days and heatless days, if by so doing we can bring in his kingdom. Are we today doing without any comfort for the home and glory of his name and his cause?

—BR—

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—BR—

M. Paul Doumer was last week elected president of France. He is, like his predecessor, Raymond Poincaré, a Protestant, and is a total abstinent from alcoholic drinks.

—BR—

Thanks of the newspaper men are due to Brother Walter Gilmore, who takes Mr. Buurkhalter's place as publicity and contact man of the Southern Baptist Convention. He edited the daily Convention Bulletin and furnished the papers with extracts of reports.

—BR—

Among the pleasant accompaniments of a Convention are the banquets or breakfasts of the Southwide theological schools, the state schools and the editors. We enjoyed several of these. Dr. L. L. Gwaltney, editor of the Alabama Baptist, was host to all the other paper men at a dinner given at the Molton Hotel. It was elegantly served and Dr. Gwaltney proved a model host. There was a fine freedom and fellowship among the guests, about thirty in number. The old officers were re-elected: Dr. J. D. Freeman, President; Dr. V. I. Masters, Vice-President, and Dr. E. C. Routh, Secretary. These were also appointed a program committee to arrange for a meeting next winter at St. Petersburg, Fla., where the fraternity is promised free entertainment in the hospitable city which will be host to the next meeting of the Southern Baptist Convention.



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Dr. L. T. Bristow, superintendent of the Baptist Hospital in New Orleans, was prevented from attending the Southern Baptist Convention by serious illness.

We hear that the church at Pascagoula has elected Rev. N. O. Patterson of Birmingham to its pastor. He will find a warm welcome in Mississippi if he accepts.

The Mississippi member of the Executive Committee of the Southern Baptist Convention is Dr. M. King of Jackson, elected at the recent meeting in Birmingham.

Send us two new subscriptions to The Baptist Record with the \$4.00 for the subscriptions, and we will send you free and postpaid a copy of a beautiful illustrated edition of Bunyan's Pilgrims Progress, a book everybody should read. Or send \$2.00 for your renewal and \$1.00 for the book. This is a \$5.00 book, the most widely read book in the world next to the Bible.

Pastor T. B. McPheeters is rejoicing that his people of Oak Grove Church at Bonita have gotten into their new brick church costing \$13,000 without debt. The house is not finished and will require \$10,000 to complete it, but they do not propose to go into debt. By careful management and contributing much of the labor they have built far below the usual cost. They have also saved much by building when labor and material are cheap.

Dr. J. F. Carter, president of Clarke College, informs us that their commencement sermon will be preached Sunday morning by Rev. G. O. Parker of Union, who was graduated from the college in 1918. Mr. I. B. Tigrett, president of the C. M. & N. Railroad, will deliver the baccalaureate address on Monday morning. The Alumni Conference will be held on Monday afternoon and the Banquet on Monday night. Dr. L. Bragg Campbell has been invited to deliver the Alumni address. There is a fair outlook for the Summer School. The people have generally approved of the plans for next session. More than half of the \$5,000, needed as a supplement, has already been raised.

The Northern Baptist Convention which meets in Kansas City will be preceded by a Fundamentalist Conference in First Baptist Church with addresses by Drs. Dodd, Virgin, Denton, Houghton, Laws, A. G. Johnson, Bradbury, E. V. Pierce and J. W. Brougher.

One thing was evident at the Convention in Birmingham; the brethren were determined to get out of debt as soon as possible. There was manifest displeasure that the Foreign Mission Board had increased its indebtedness in the past year. The order was passed forbidding any board or institution to increase its debt without first getting permission of the Convention.

At the meeting in Birmingham of the trustees of the Baptist Bible Institute Dr. J. Wash Watts was elected to the head of the Department of Old Testament Exposition. He was for a few years missionary in Palestine, and more recently has been assistant to Dr. Sampey in the Hebrew classes of the Louisville Seminary. He is said to speak Hebrew like a Jew, and is highly spoken of as a teacher. He is an alumnus of Furman University and took the Doctor's degree at the Louisville Seminary.

We are not among those who think the whole body of Southern Baptists have gone over to the modernists' boot and baggage; but we can't suppress an expression of regret that a Baptist Junior College for girls in an adjoining state should have as commencement speaker a preacher who is everywhere known to be a modernist in his views. We have no hesitancy in saying that we had rather have a Presbyterian preacher who believes the whole Bible on an occasion of this sort than a so-called Baptist preacher who questions any part of it as authoritative.

**THE YOUNG MAN AND THE MINISTRY**  
By Rev. Warren L. Steeves, D.D., Waterloo, Iowa  
The time is near at hand when all of our young men will be graduating from high school and thousands of them do not know what they are going to do for their life work, but they are casting about in their minds for a right decision. Their motives are often high and good but the decision nevertheless is hard to make.

Engineering, law, medicine, and agriculture, all of these are held up before the aspiring young men as professions with great futures. But, what about the ministry? Few of our young men think about this field of service as possibly offering one of the greatest opportunities for delightful service that any could afford. No, the hardships are held up before young men of promise, the penury and poverty are presented, and there goes along with this often a sneer, but after all is said and done against the ministry, is it not a field that is worthy of the best of our men and also one that offers the greatest opportunity of all for unselfish service?

It is true that ministers are never rich. It is also true that for the faithful pastor the needs of himself and family are cared for above the average of the workers in the world. And, we would further assert that the position of the minister is no more difficult than that of the business man and other professions. There is scarcely a field that will not bear, if the preacher puts in as many faithful hours of labor as he would in other work, and he will receive the compensation of an enthusiastic, hearty response on the part of the people.

But the pastor who thinks that the congregation is built by his spending his time in men's places of business and office and keeping them from their own active life by the drawn-out visits has to relearn the best method of approach to men. The minister, who likewise puts in his time gossiping in the lodge room and at the dinner club, will find that he has little time left for the study of his Bible and the reading that is necessary, if he would be conversant with the important events of the past and present and he will also have no time left for meditation and prayer. The failure of many churches, if it were known, is the failure of the minister who has lost sight of his high calling and great privilege.

**THE CHURCH**

To my brethren beloved: If the church has such possibilities of service as this scribe has sought to show, then how is such service to be realized? The leading spirit must be the pastor. The campaign for enlistment must be by the members who are interested. But the pastor must take the lead. His leadership is indispensable to success. Why is this so? It is in the wisdom of God that it be so. There must be some one to carry the responsibility of leadership. To meet this need God has ordained the pastoral office. Note that first of all He calls men into the ministry and when they have given themselves up to that purpose and they are called to the pastoral care of a church, they are set apart of God to the highest and holiest trust possible to man and have the weightiest responsibilities. It is true, they are His key men. It is only by the help of the Holy Spirit that they can meet the demand. They are not called to a life of luxury and ease, but to hardship and sacrifice. We have many who, we have reason to believe, are called as truly as was Paul or Peter, well educated and equipped for pastoral leadership, and they are ably expounding the Word of God, still results are not all that are wished for.

I am wondering how we would bear the test, should we have such trials as Kiffin, Defoe, Delanne, Bunyan, Holmes and a multitude of others had to endure! The opinion is here ventured that if the martyr spirit should take possession of our ministry in general the spirit of revival would be blazing in all the churches throughout all the land. In the light of our calling and the possibilities of such results shall we hesitate to lay our lives on the altar for the sacrifice? The task might be hard, but the reward would be glorious. Yours in Christ,—J. P. Williams.

**ORPHANAGE NEWS ITEMS**  
Many of our friends drive or ride a street car out to the end of Bailey Avenue, and visit the Home, when they are in Jackson. We want to encourage others to do this. We want to especially invite all those who are enclined to "knock" the work of the Home to visit it often, and we know that they will be "converted" into "boosters".

Vacation time is almost here. Our children are anxious to have the privilege of spending a short time "visiting around" in homes. To invite a child to spend a week or two in the homes of the members is a fine service for a Sunday school class or a Missionary Society. We would, also, like to remind different classes and unions that several of our larger children who have special needs do not have "friends" to provide these needs. We want to suggest that you discuss the probability of "adopting" one of these to help, at your next meeting.

Remember June the Seventh. This is the day to help our orphan children. We want every church member to be given an opportunity to contribute, and ask that there be a committee appointed in each church to solicit donations from each member.

Only two more issues in May. Send in your renewal so that you will not miss an issue of the Record.

We are deeply grieved to hear of the death of Mrs. A. M. Overton of Baldwin, wife of the Baptist pastor. She left a bereaved husband and four little children. May our Father comfort and guide them.

It is said that the French are sitting up and taking notice of the fact that among those who do not or did not drink any alcoholic beverage are their favorites, Joffre, Poincare, Galliene, Doumer and others.

If quarterly payment for your church comes due in May and you have received statement we will appreciate it very much if you will let us have it before the end of the month. This will help us and keep your church correctly posted on our subscription list.

The killing of another federal officer, Mr. Rivers, near Booneville last Saturday, was indicative of the purpose of the whiskey ring in Mississippi to defy the law and carry on their business by murdering officers. This sort of thing cannot go on where the people are on the side of law and order. This is the second killing of the kind in Mississippi in eight days. It will be easier to stop it now than it will be six months from now. If there was ever a war in which men should volunteer their services, it is this one to maintain constituted authority. Any leniency shown to this bunch of murderers is worse than thrown away. It results in the death of good men. One of the men charged with this killing was recently paroled.

**SUNDAY SCHOOL ATTENDANCE  
MAY 17, 1931**

Jackson, First Church.....	781
Jackson, Calvary Church.....	964
Jackson, Griffith Memorial Church.....	494
Jackson, Davis Memorial Church.....	370
Jackson, Parkway Church.....	263
Jackson, Northside Church.....	50
Meridian, First Church.....	716
Offering \$44.89.....	
Columbus, First Church.....	852
Laurel, First Church.....	599
Laurel, West Laurel Church.....	475
Laurel, Second Avenue Church.....	303
Laurel, Wausau Church.....	57
Brookhaven Church.....	567
McComb, First Church.....	547
Offering \$27.12.....	
Hattiesburg, Fifth Avenue Church.....	320



Continued from page 3

representatives of Southwide boards and institutions and the representatives of the State Conventions shall be borne by their respective organizations.

6. We recommend that the Promotion Committee be instructed to promote annually a simultaneous intensive and extensive Every-Member Canvass for subscriptions to support Church, State and Southwide causes on the Bible principles of Stewardship, with the Tithe as the minimum standard of Christian giving.

7. We recommend that the right of individual designation be fully recognized and that right sacredly observed, but the public solicitation of designations is to be discouraged.

9. That with the advice and approval of the Promotion Committee, heads of various interests shall be permitted and encouraged to solicit large gifts from individuals.

10. That the By-Laws of the Convention and Charter of the Executive Committee be so amended as to bring its provisions into harmony with the recommendations of this committee, this affecting the matters indicated on Article 11 of the 1930 Minutes.

It is explicitly understood that this plan is based on the full recognition of the basal and ultimate responsibility and autonomy of the churches with their pastors, as set forth in the address of the President of this Convention; and that the Promotion Committee is instructed to guard these principles at all times."

Following the consideration of some miscellaneous matters, a closing prayer was led by Dr. J. B. Lawrence.

#### —o— EVENING SESSION—SECOND DAY

Mr. E. O. Sellers featured the song service of this session with a special number to the enjoyment of the Convention. Dr. J. H. Rushbrooke led in prayer.

#### The 1933 Convention in Washington

Dr. M. E. Dodd introduced a resolution which was adopted, recommending that plans be laid to hold the session of the Convention in 1933 in the City of Washington in connection with the meeting of the Northern Convention.

#### Woman's Work

The annual convention of the Woman's Missionary Union, Auxiliary to the Convention, was held in this city during the two days preceding this meeting and the report of their work was presented by Dr. Geo. W. Truett.

During the 42 years of its existence the W.M.U. has contributed to the different phases of the denomination the sum of \$39,150,392.13, according to the report submitted. Of this amount \$2,530,134.00 were contributed in 1930, of which more than one-third went to Home and Foreign Missions.

The report shows the total number of W.M.U. organizations is now 30,020, with a total membership of 624,659. Included in this number are 19,080 young peoples organizations, a gain of 410 over the previous year, with a combined membership of 212,086, of whom 16,903 are known to be titheers. The total number of recorded W.M.U. titheers is 73,975, which is about one eighth. One secret of the successful work of the women is the emphasis they are placing on prayer and mission study courses.

#### Foreign Missionaries

The remainder of this session was given to a presentation of the foreign missionaries in the Convention at home on furlough and a discussion of the foreign mission work. Thirty-four were presented.

Dr. W. E. Chambers, for a long time a missionary to China, spoke on behalf of the missionaries, and Dr. Truett reviewed his tour of the South American fields last Summer, which carried the Convention to great heights of missionary fervor.

Following the adjournment, a number of the messengers remained to hear a negro chorus render some "spirituals," which was greatly enjoyed.

#### —o— MORNING SESSION OF THE THIRD DAY

Several of the old hymns were sung supplemented by a quartette from the Southern Baptist

Theological Seminary. Drs. C. M. Thompson and G. H. Crutcher led in prayer.

#### Home and Foreign Fields

The committee appointed to make recommendation on the continuing of the H. and F. Mission Journal recommended that it be continued under the editorial management of the Home and Foreign Boards and the W. M. U., and the Sunday School Board to pay the expenses. The recommendation was unanimously adopted.

#### The Baptist Bible Institute

Dr. W. W. Hamilton, President of the B. B. I., presented the report on the work of this institution, which is interesting in that the work is so important in the strategic location and so effectively done.

As with all the other agencies of the Convention, the B. B. I. is greatly handicapped by a heavy indebtedness. This amounts now to \$200,000.00 which is bonded and \$73,000.00 on second mortgage.

\$70,229.26 were received during the past year for the "Emergency Fund" and \$70,251.14 for running expenses, including \$41,938.00 from the Cooperative Program and \$28,262.00 in special donations.

The enrollment the past year reached 188. Of this number 57 are from Louisiana, the remainder coming from 18 other Southern states and five foreign countries.

#### The Southwestern Seminary

Dr. L. R. Scarborough in presenting the report on the Southwestern Seminary said the work during the past year had been in many respects very successful yet very difficult. The net enrollment was 616, including 255 "students in correspondence". There were 58 to graduate from all the schools this year.

The total indebtedness of the Seminary is now \$459,725.00. Of this amount, the pressing emergency that must be met during the next Convention year is \$226,460.00.

An earnest plea was made for immediate relief by Drs. Scarborough and Geo. H. Crutcher.

#### The Southern Baptist Theological Seminary

In the presentation of the report of the Southern Seminary, Dr. J. R. Sampey announced an enrollment during the past session of 418, men preparing for the work of the Christian ministry, the largest group of young ministers in any Protestant or Baptist school in the world.

The faculty consists of ten full Professors and fourteen fellows selected from the student body.

During the session of 1930-31 the Seminary conferred degrees on ninety-seven men.

During the financial year closing April 10, 1931, the indebtedness of the Seminary was reduced from \$735,000.00 to \$695,000.00. The Seminary suffered a considerable loss in one of the bank failures in Louisville in its checking account, a part of which it is hoped will be recovered.

#### The American Baptist Theological Seminary

This is the Seminary for the training of Negro preachers located in Nashville in which the Convention is interested. Two-fifths of one per cent of the Cooperative undesignated funds has been appropriated to this work in the past year, which has been increased to one per cent by the Executive Committee for next year. Dr. O. L. Hailey, who looks after the Convention's interest in this work, in speaking to his report, made an earnest plea in the interest of the future leaders of the Negroes.

#### Devotional Service

The closing devotional message was brought by Dr. Kyle M. Yates of the Louisville Seminary.

#### —o— AFTERNOON SESSION OF THE THIRD DAY

Following the song and prayer service the regular program was resumed.

#### Time, Place and Preacher

St. Petersburg, Fla., was chosen as the next meeting place of the Convention, with Dr. Marshall Craig, Texas, as the Preacher of the Convention sermon, and Dr. S. B. Cousins of Virginia as the Alternate.

#### Denominational Papers

The report offered by Editor E. C. Routh of the Baptist Messenger, Oklahoma, reveals that the total circulation of the Southern Baptist pa-

pers has decreased from 182,326 a year ago to 142,600, a net loss of 40,000 subscriptions. The report points out that the highest peak in circulation of the state denominational papers was the highest.

The report recommends that whenever practicable that the churches adapt the denominational papers to their needs as church bulletins; that the state and Southern Baptist Boards apply a larger part of their budget allowances for publicity through such papers; that churches and state boards consider the value and practical value of placing the state denominational papers in their budget; and that larger use of the advertising facilities of the papers.

#### Dr. J. H. Rushbrooke

Running a little ahead of the program, Rushbrooke was accorded the privilege of bringing a brief message on World Peace, voicing the desire of the government of England, from which he comes, for universal peace and urging the Southern Baptists pray and work, also, to that end.

#### Revision of By-Laws

The committee on Resolutions in a supplementary report recommended a number of changes in the Convention's By-Laws, which report was adopted. Prominent among these changes was in the election of officers of the Convention which shall be on the second day of the meeting, the tenure of office to begin at the close of the Annual Session rather than at the opening, and in the time of meeting in Annual Session, which shall be on Friday after the second Sunday in May.

#### Standing Committees

Only one change was made by the Committee on Convention Boards in the Mississippi members on the Boards of the Convention, this being the appointment of Dr. W. A. Hewitt to take the place of Dr. E. H. Marriner, deceased, on the Home Board.

Dr. Geo. W. Truett led in a closing prayer.

#### —o— EVENING SESSION OF THE THIRD DAY

A duet by Messrs. Sellers and Otis McDonald featuring the song service of this session was greatly enjoyed. Mr. Geo. Burnett and Dr. A. C. Cree led in prayer.

#### Baptist Brotherhood

Dr. J. T. Henderson, who has been at the head of the Brotherhood movement since it began twenty-three years ago, in his report tonight announced the most fruitful year in all the history of the work.

Dr. Henderson was assisted by Mr. Geo. Burnett until January 1st, 1931, when he was with the Southern Baptist Theological Seminary. Two district secretaries have served since January first, 1931, Mr. T. H. Haynes with Knoxville as headquarters, and T. J. York with headquarters in Birmingham, who together with some state secretaries were presented to the Convention. Brethren Henderson and Burnett were supported jointly by the Home, Foreign and Sunday School Boards, while brethren Haynes and York have been supported by voluntary and extra gifts of a small group of laymen, chiefly members of the Executive Committee.

Three recommendations were made in the report: First, a concerted effort to put on an intensive every-member canvass to secure pledges with the tithe as the minimum; second, appoint a Promotion Committee to cooperate with state and local leaders, pastors and other agencies in setting up an effective organization in every association; that a strong effort be made to organize a large number of capable laymen.

#### Special Chorus

A chorus of young women in training at the Baptist Hospital in this city greatly pleased the Convention in two numbers rendered.

#### Preservation of Baptist History

The report on this phase of work was made by Dr. W. W. Barnes, Texas, which set forth the importance of preserving the history of the denomination and are making and urged that an effort be made to this end. A committee was



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appointed to carry out the recommendation in the report of which Bro. J. L. Boyd of Mississippi was made a member.

#### Home Mission Workers

The presentation of the Missionaries is always an interesting and inspiring hour in the Convention. The remaining time of this session was given to hearing greetings from the Missionaries in the employ of the Home Board under the direction of Secretary J. B. Lawrence.

After the session closed quite a number remained for a moving picture entertainment by the students of the B. B. I. consisting of scenes around New Orleans, where their missionary activities are carried on. It was greatly enjoyed.

#### MORNING SESSION OF THE FOURTH DAY

The Auditorium this morning had more the appearance of a "Deserted Village" than it did on the previous mornings, but the program was continued and brought to a close at the noon hour.

#### Hospital Commission

There is now but one hospital under the control of the Convention, the Baptist Hospital in New Orleans. The El Paso Sanatorium during the past year was leased by the Commission to a doctor in that city, thus relieving the Convention of the burden of carrying it. The Hospital in New Orleans reports a most successful year, making a substantial profit in its operations in spite of the great financial depression.

The Commission is authorized to render aid to other hospitals under Baptist control when such aid is desired. The only one making request for this assistance was the Louisiana Hospital in Alexandria, and it was cheerfully and successfully rendered, putting the institution on its feet.

#### Social Service

The report of the Social Service Commission, of which Dr. A. J. Barton is chairman, deals with all the problems touching the social life of our people, such as prohibition, amusements, and the marriage relation. The report this morning was a ringing declaration in defense of such principles as will tend to elevate the social life of our people.

#### Memorial Service

A memorial service in which fitting tribute was paid to deceased officers of the Convention by selected brethren and some items of miscellaneous business closed the work of the Convention, acclaimed by those attending it longest one of the most spiritual and constructive for many years.

The program provides for the filling of all Baptist and Protestant pulpits in the city on Sunday by visiting ministers. If any were selected from Mississippi the list was not obtained.

The editor and his wife were entertained during the Convention in the elegant home of Mr. and Mrs. Crawford Toy Johnson, and it is impossible for any one to receive more gracious hospitality and courteous treatment.

The report of the Convention proceedings found in The Baptist Record were written by Rev. W. E. Lee, and will be read with great interest. The editor will make his own remarks on his usual page.

We closed at First Church, Columbus, last night one of the greatest revival meetings we have had. There were fifty-four additions to the church, many of these by profession of faith and baptism. It was a home-conducted meeting, the pastor doing the preaching and Robert Malone, our young choir director, leading the singing. Our whole church is revived. You will note from a report in the church bulletin which I am enclosing that our church has contributed to all causes during the first four months of this year more than \$12,000.00, and that, despite the fact that we had to make our heaviest payment on our church bonds and that financial conditions are in a bad way here as elsewhere, we lacked only a little over \$100.00 paying as much to the Cooperative Program this year as during the period we paid last year.—J. D. Franks.

### IS OUR DENOMINATION IN DANGER FROM WORLDLY MOVEMENTS?

Eldridge B. Hatcher

These movements come not with a rush and a roar, but they glide like the tide,—silently, insidiously, carrying large populations with them. Has our denomination been caught in the drift? Our Baptist forefathers were keen about such tidal movements and won their immortal honors by their resistance.

Take, for example, the woman's movement which has swept woman into nearly all public activities. One of these activities is that of women speaking before mixed religious assemblies. Thirty years ago the Southern Baptist Convention considered such speaking unscriptural and definitely opposed it, as did our women also, but today the public platform stands open to women in all our religious gatherings.

What has caused the change? Did our denomination, by earnest, thorough study of the Bible's teaching on this subject, reach its present position, or did we simply fall in with the tremendous tide?

Thirty years ago our denomination said that the religious work of our women in behalf of men should not be along the line of public speech to men and that woman did not increase her religious influence over men by addressing them from a public platform and that Paul also held this view basing his teaching on the original relationship between man and woman. But today we are saying that we then mis-read the Bible signals. What caused us to change our views?

Take another phase of the woman's movement—now, about ten years old—the movement in favor of women appearing in public only partially clothed. Up to about ten years ago, if a woman had appeared at a seaside resort, or anywhere in public in garments such as the bathing suits of today—she would have been branded as indecent, and might have been arrested.

But behold the present situation! Women appear now with half of their bodies exposed not merely at bathing resorts, but on the platform and playgrounds, in nearly all communities and in Christian colleges. The front pages of our newspapers flaunt the partially naked bodies of our women—ofttimes highly esteemed Christian women—into the fact of the public and no word of protest is raised by churches or conventions.

Why is this? Have we through earnest Bible study reached our new decision? It had been thought that the Bible sounded a contrary note, by declaring that women who exhibit their unclothed bodies do so to their shame. In Eden, after sin had entered the heart of our parents, God made clothes for them and thereby seemed to declare that the sinful race must clothe itself, and this teaching runs throughout the Bible. In the New Testament the declaration is that women must adorn themselves in modest apparel. Is the present customary apparel, with nearly half of the body publicly exposed, modest? A vast host of people probably do not think so, but they keep silent and submit.

A recent magazine article states that in Germany men and women in the higher (?) social realms are mingling in groups (political, scientific, literary, etc.) with their bodies entirely nude. Is the present rapidly developing movement in America tending towards the same objective?

Take also the present "standardization" movement, now dominating nearly all the world's activities. It is a movement in which standards are set up for activities which can be tabulated, and stimulated by outward rewards and competitions. This movement, born of the world, has invaded and almost captured the churches, so that pastors are estimating and publishing their achievements in terms of statistics. The responsibility for it lies not with the Board, or any special group, but with the denomination as a whole which seems to prefer it.

The movement is simply a part of the larger movement of materialism which now grips modern civilization and has permeated our denominational ranks. It exalts the material and mechanical above the spiritual. And invites the

church to choose the material rather than the spiritual and asks pastors to estimate and publish their achievements in terms of statistics.

The world has always had its mighty currents. But the church is supposed to resist and to start counter currents. If the church allows the world to dictate its ideals and programs then the rocks lie near at hand. Has our beloved denomination acquiesced in these movements and thereby weakened its spiritual spine and suffered a creeping paralysis? If so, will a mere change of organization programs reach the trouble? This article raises the question as to whether our denomination is drifting with the tide and whether this easy yielding may not partly account for our present inability to awake to the tremendous crisis facing us.

Our sister denominations are, like our own, allowing Christ's world program to be "held up". Has their acquiescence in worldly currents contributed to this result? Suppose Southern Baptists, like their forefathers, had stood stalwart and defiant against the "call of the world." They might have proven a rallying point for other denominations and opened the way for a new day for American Christianity.

#### MUSIC

(Ernest O. Sellers)

That music can "rend a rock" is more than a poetical suggestion. It is a fact for music (vibration) is first of all a physical phenomena. Music however, is more than vibration, it is something that cannot really be defined. Music must be felt by the spirits of men, else it is not music.

Imagination plays an important part. The person who can produce music and at the same time feel and see what is being produced has an endowment that is twice blessed—that of the physical senses and also that of the spirit and soul.

It is the soul feeling which spells the difference between mediocrity and talent—between that which is mechanical and that which stirs the hearts and emotions of men.

Music has a language that is beyond the physical media being employed but that that is physical is neither secular nor sacred. It is in the association of ideas, of place and occasion which alone warrants our classifying music as either its most eloquent, expressive and exalted language. Thus inspired composers work under a divine impulse and singers sing well and more than well.

Thus inspiration gives to singers that grace, ease and enthusiasm which deserves our commendation. Back of a good choral organization stands the clever and consecrated choir director. Back of the conductor should be the sympathetic, thoughtful, prayerful, and appreciative pastor and church. And ever before all of these stands Him who is "worthy of all praise"—He who inspires both musician and auditor eliciting from both feelings of gratitude and love.

Back of the musical work of each Lord's Day should be those able and willing servants whose spirits God hath touched, those who move us to feelings of praise, hopefulness, enthusiasm and consecration. We ought to pray for (publicly), commend and loyally support those who are thus leading us.

The congregation should "join in praise." We ought not to confine our congregational song so largely to hymns of experience but utilize more of those which express praise, worship and gratitude. In the Sunday school let us teach the young how to "make His praise glorious" and in the midweek and similar services introduce our congregations to that vast treasury of hymnody which by rights is the heritage of every Christian believer.

—The Baptist Bible Institute.

New Orleans, La.

The Mississippi members of Southwide boards are, on Foreign Mission Board, Dr. F. M. Purser; Home Mission Board, Dr. W. A. Hewitt; Sunday School Board, Rev. V. Boston; Old Ministers Board, Dr. J. W. Mayfield; Education Commission, Dr. D. M. Nelson; Hospital Commission, P. I. Lipsey.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### Please Take Note

Meridian ..... June 4th—6th District  
McLain ..... June 5th—7th District  
Columbus ..... June 9th—5th District  
New Albany ..... June 10th—4th District  
Oxford ..... June 11th—3rd District

We have no definite report from First, Second and Eighth Districts.

We are giving you brief reports from the W.M.U. Convention at Birmingham by a number of women who attended. We have others for next week.

### Law Observance

Outstanding always in the meeting of Woman's Missionary Union are the messages brought by Miss Emma Leachman. On this occasion a cross section out of her own deep experiences and broad observations gave added interest and emphasis to her vital and timely words on Law Observance. Miss Leachman reminded us that the first challenge God gave to man was to take diligent heed to do the Law. She laid special emphasis upon the necessity of training children to heed Laws. The first law was given to the parents of men but they did not measure up. If parents fail to observe the law what can we expect of the child? Just to please the child parents permit children to drive automobiles while under age. Thus thousands per day break the traffic laws, and laugh at their ability to get by.

If men and women, father and mother fail to observe the most sacred of all laws, what can we expect of its influence on children? Miss Leachman deplored the laxness in divorce laws, giving the startling fact that we have in one state in our country "one divorce in every ten minutes," and many of these are granted in less than three minutes of deliberation.

Miss Leachman stressed the responsibility of the Home and the school in teaching law observance. Sixteen million children under six years represent the future. What happens to these children will happen to the United States. "What," said Miss Leachman, "would it mean to our nation, our homes, churches and schools if the 27,100,000 school children were taught to observe the law. As a nation we take no law seriously, therefore, there is not form of crime in which America does not lead. The daily paper is filled with crime that no longer startles—we are so accustomed to tragedy."

In summing up some of the deterring influences against Law Observance, Miss Leachman spoke of intemperance, the demand for public excitement—there must be a kick in things—growing contempt for parental authority and increasing dislike for certain enactments. Foolish and flippant thought through newspapers, radio and moving pictures. Miss Leachman spoke out of wide observation when she urged upon W.M.U. full cooperation and assistance in the obedience of all laws—of God, of man, of nature.

Mrs. A. J. Aven.

### Dr. Truett's Message

We feel that our program committee in their arrangement for Dr. George W. Truett, in the beginning sounded the keynote of our W.M.U. Convention, we could not fall short of our best after his message.

Reading the High Priestly Prayer of our Lord, he said, "Better than any word that any speaker can bring is the reading of this prayer." He dwelt on these words, "I pray not that thou shouldst take them out of the world but that thou should keep them from the evil."

"Jesus always asks for the supreme thing, not

the temperal. The prayer Jesus refused to pray—Why? To be with Him could be easily answered—Elijah, David, Paul, ask that He might have His way.

Two reasons why, first the world needs us. It was broken and bleeding when Jesus came. His disciples are needed here. Ye are the light, the salt, His witnesses in the world today. Physically, intellectually, spiritually the world needs our service; faith is more than a theory, it is service. Second the Disciples need the world. The earthly life is a school. "In me ye shall overcome the world." We need the suffering, the discipline. The goal of life is not ease, it is service. Jesus says, "I want you to live for me witnesses in all the world."

Dr. Truett, in his devotional message at noon on Thursday, after voicing his appreciation of our W.M.U., said, "From its Genesis to the present hour the Union has given us strength—you have raised our Ebenezer, we pastors feel."

His theme taken from the story of David's experience when at Ziklag two hundred of his men fainted by the way and were left to guard the stuff; he used the theme "the rewards of faithfulness"—using the words of the warrior, the poet, king, "as is his part that went forth to the battle so is his part that remained by the stuff."

The sons of Belial, wanted to stone David but he encouraged his heart in Jehovah. When misfortunes come we often seek a scapegoat, "often one Bible verse is an anchor of a life," not all are equally strong. The marvel of the world to me is the endurance of women."

"The body should be cared for because it is the dwelling place of the spirit, it is just as religious sometime to rest as to go to prayer meeting."

Have you learned the art of self encouragement? Whether we live or die, we are the Lord's.

Prosperity tests us, it reveals but we must answer to God for all. Christ's soldiers shall share a life in reward if they are faithful, this principle runs through the Kingdom—all that matters supremely is, Are you faithful?

He gave several incidents, human-interest stories of his own observation, verifying the truth of his texts as only Dr. Truett can.

Mrs. Margaret Buchanan.

### Tuesday Evening

This was "Missionary Evening," when our hearts were made to rejoice when we listened to the messages brought by these messengers of the Cross. Miss Mallory, having visited these missionaries on their fields of labor, and in their homes, was able in her introduction to give a personal touch that added interest to the appearance of each of the speakers.

In the reports that were brought from China, Brazil, Chile, Japan, and the Philippines we were informed as to how the Lottie Moon offering had helped the work and encouraged the workers when otherwise they were unable to go forward and could not afford to go backward.

Profound gratitude was expressed for the fund that made possible the return of missionaries and their co-laborers to the mission field.

Wonderful reports of seed sowing and great harvest on these fields.

Mrs. S. E. Watson, of Brazil, in telling of the achievements there, said the first missionary, Dr. Bagby, went out fifty years ago. The first organized church had four members. Now there is a membership of 40,000. Counting all Christians, there are 100,000. She told of the marvelous transformation of those who were born again, how they left off drinking, abusing members of the family and lived Godly lives. Multitudes of

these people made great sacrifices and walked many miles to attend their Conventions. The lack of funds for the work necessitated the carrying of medicine ads in the publications instead of filling them entirely with Gospel men.

Miss Jones, of Pingtu, China, told us of many pastors and teachers now working there who first heard the gospel from Miss Lottie Moon. The North Gate Church was destroyed by fire. The dark days that followed were made bright by the W.M.U. Christ Offering.

Mrs. Hays, of Pernambuco, Brazil, expressed thanks that all missionaries except three had returned to their work.

Miss Pearl Johnson, of China, reported that notwithstanding the loss of twenty missionaries from their field, yet in the last three years they had had their greatest revival. She pleaded that we should have China for Christ, saying the missionaries had given their all, and calling on the people at home to do their best. Without Christ the Chinese are full of fear. In sickness they may call a Doctor but never fail to call the priest to drive away the evil spirit. Many of the priests are deceived, giving up home, property and all to enter the priesthood seeking light. Lottie Moon Christmas offering had helped so much in giving these people the Gospel, teaching them the word in schools, kindergartens and providing literature.

Miss Johnson told of her desire to see the W.M.U. at work. How she was ready to return to her work with joy and urged the W.M.U. to work together and to pray earnestly that China might be won to Christ.

The closing moments of the evening session were impressive, the lights were turned off, except one that lighted a cross which hung above a globe of the world, while the organ played "Jesus Keep Me Near The Cross," and other appropriate songs. We all went away with an earnest desire to do more than ever to give the gospel to the lost world.

Mrs. George P. White.

### What Week of Prayer Has Meant to the Indians and Cuba

Miss Gladys Sharp, dressed in Indian costume with bead gabre told of work among the nine tribes of her people, the Pawnee, Recafer, Osages, Otve, Sax-Fox, Kaw, Porica and Chiloco. Seventy-two surrendered to Christ one night, 36 in one tribe, 16 in another.

In the building of a much-needed church, two boys gave a tenth of corn crop amounting to \$50.00 and \$12.50, God's part in a hog sale, as their part. She presented a small pair of Indian shoes to Mrs. Cox, asking that W.M.U. help the children of her people to walk the Jesus road.

Miss Mallory introduced Mrs. Senora Gougales, of Santa Clara, Cuba. With our own Dr. McCall as interpreter, this beautiful Cuban woman, with the love of God shining in her face, told of her work as vice-President of her Province, also President of her local society having a full graded Union.

She thanked W.M.U. for gifts making possible American missionaries also traveling expenses of Mildred Mathews, W.M.U. worker, closing with the following words in broken English: "We carry on the work of saving souls through you. We love your Lord who is our Lord."

Miss Millie Mae McLelland.

If you know some one who would be interested in a sample copy of The Baptist Record send us the name and address and we will be glad to mail them a copy by return mail.



# The Baptist Record

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P. L. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
other notices will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### The S. B. Convention

As the editor and his able assist-  
ant, Bro. Lee, will give you the story  
of the Convention, I will record only  
some of the side-happenings there-  
of and in the first place will say  
that it was one of great harmony  
and unity of thought and action.  
There were very few negative votes  
and not one scrap that had the sem-  
blance of a battle. This was re-  
markable, since it seemed that many  
had come up to the meeting with  
the idea that there would be much  
wrangling and perhaps some hard  
fought out matters in the settlement  
and re-arrangement of our work.

But, we thank God, that such was  
not the case, which fact I believe  
proves beyond a doubt that Baptists  
had been praying and God heard  
their prayers and brought to them  
agreement. This is seen in the mat-  
ter of changes in the Constitution  
and By-Laws of the Convention.  
The president and every one else  
seemed to be of the opinion that we  
would have a Baptist row here; but  
in the final disposition of this whole  
matter there was not recorded a  
dissenting vote. No one but an all-  
wise and loving God could have made  
such a thing possible. Our leaders  
breathed sighs of relief, interspersed  
with "Praise God From Whom All  
Blessings Flow", when the final vote  
was taken and such unanimity pre-  
vailed.

These conditions, I believe, tell us  
that Baptists are now more closely  
united, and more thoroughly de-  
termined than for a long time, to  
see to it that the work of the King-  
dom shall have their united best to  
make His Kingdom come in all the  
earth. We have learned our lesson.  
Debts, depressions and discourag-  
ements have made us sit up and take  
notice, and to know of a certainty  
that nothing but the power of the  
eternal Jehovah can win. Tinkering  
with the machinery may help but  
little, but the strengthening of our  
faith and zeal will help wonderfully.  
Let us forget our puny differences  
and selfish ambitions and humbly at  
His feet, ever praying and follow-

ing the Spirit's lead, go to the work  
before us.

Birmingham did her part well in  
her entertainment of the 5,000 Bap-  
tists present. Everything was as  
cheap as could be asked for. Her  
260,000 people seemed glad we were  
there. At least we heard nothing  
to the contrary.

President McGlothlin made a  
splendid presiding officer. He knew  
the laws that control such bodies  
and stood firmly by them. He kept  
the best order we have had in re-  
cent years.

The Convention sermon, delivered  
by Dr. Phillips, was well spoken and  
delivered, but he did not stand  
squarely by the Baptist position at  
times, some of us thought. The  
Christian church does not go back  
before Christ in its origin and the  
Kingdom of God is seen in the Old  
Testament.

The address of Dr. G. W. Truett  
was, perhaps, the mountain-top hour  
of the meeting. It was spiritual,  
informing and stirred our deeper  
emotions. Surely all who heard  
him will try to help Christianize  
South America now.

Dr. M. K. Thornton, formerly of  
Mississippi, is doing a good work  
in Bessemer, Ala. Dr. W. F. Yar-  
borough, another Mississippian, is  
also doing a good work as pastor  
at Jasper, Ala.; Rev. S. B. Culpe-  
per, once at Newton, Miss., is in  
Texas working and growing fat;  
Rev. L. C. O'Ferrell is in Florida,  
where he reports a fine work for  
the Master; Rev. Thos. J. Smith,  
reared at Mathiston, is at Vidalia,  
Mo., where the work goes well; Rev.  
E. H. Garrett, formerly at Itta Bena  
and Waynesboro, is way down in  
Florida in a good work. These good  
brethren should come back home.

Dr. N. M. McCall, Superintendent  
of Home Mission work in Cuba,  
made a helpful and inspiring talk  
about the progress of the work on  
that island republic. The Kingdom  
is coming in Cuba.

The scenery around Birmingham  
is indeed beautiful. The mountain  
ranges just outside the city are cov-  
ered with the homes of the rich peo-  
ple. Splendid concrete highways  
traverse them and afford splendid  
views of the city and surrounding  
country. The lady, our hostess, who  
drove us out over those wonderful  
hills said, however, that "Where  
wealth did abound, sin did much  
more abound". What a sad com-  
mentary on many of our modern  
rich people.

### ABOUT DANCING

"But what shall we say of the  
dance? I confess to having had no  
personal experience. There are  
those who insist that the modern  
dance in any and all its forms is  
always and only evil. I have no  
doubt it is often so. Indeed I feel  
sure that certain dances can work  
only evil to those who engage in  
them.

"Some years ago when my late  
friend, John Roach Straton, was  
preaching for me, I got a telephone  
call from a lady in the city who  
said, 'I wish you would bring your  
friend with you up to this institu-  
tion.' We went, and found it was  
a rescue home for girls. This wom-  
an was the matron of a chain of  
such homes that were dotted across

this continent from Halifax to Van-  
couver, under the auspices of a cer-  
tain church, which I shall not name,  
before the days of church union, a  
sort of work, naturally, of which  
they did not talk very much. This  
lady called me and asked if we  
would go to see her, and we went.

"She brought in to us into the  
parlor twenty-one or twenty-two lit-  
tle girls, the oldest was not more  
than twenty-one, the youngest, six-  
teen. Beautiful children they were,  
somebody's daughters, somebody's  
sisters, the life of every one of them  
blighted, blasted, according to hu-  
man estimation. This motherly soul  
very kindly said to them, 'Tell these  
gentlemen where you met your ruin.'  
And without one solitary exception  
every one of them said, 'At the  
dance,' and one of them said at a  
dance that was held in a church!  
May God have mercy on the preach-  
er who permitted that damnable  
thing in the house dedicated to the  
worship of God."—Chapman.

—BR—

Joseph Flowers, son of Pastor  
Madison Flowers of Schlater, is re-  
turning from a year's work at the  
Ft. Worth Seminary and will be  
available for meetings during the  
summer or as a supply.

—BR—

### IN MEMORIAM

Departed tris life on March 18,  
1931, Joseph Lester Underwood, age  
62 years, 3 months and 4 days; on  
April 14, 1931, Isaac Edwin Under-  
wood, age 74 years, 8 months and  
4 days.

Feeling keenly the bereavement  
and loss we have suffered by the  
death of these two of our most be-  
loved and trusted members, the Ter-  
ry Baptist Church, in conference as-  
sembled, do resolve that we express  
to the families and friends of these  
brothers our sincere sympathy in  
their grief and assure them of our  
appreciation of each of them as  
faithful and useful members of this  
church and co-workers in the ser-  
vice of the Master who has called  
them to "come up higher."

The measure of a man's life is  
the measure of the years he has  
served; the measure of his useful-  
ness is the measure of the numbers  
he has served, and the measure of  
his generosity is the measure of  
what he does not withhold; judged  
by these standards they both lived  
long and useful lives, giving un-  
stintingly of their means and of  
themselves to the upbuilding of this  
church and community.

As superintendent of our Sunday  
School Brother I. E. Underwood so  
won the hearts of all that we would  
not let him go when modesty  
prompted him to resign on account  
of his age. He was always re-  
elected by a hearty, unanimous vote.  
Few men have lived more exemplary  
lives. The more we knew them the  
more we loved them.

Resolved further that copies of  
these resolutions be sent to the fam-  
ilies of each and to The Baptist  
Record and to The Terry Headlight  
for publication.

—BR—

### A BAPTIST BIBLE INSTITUTE EXPERIENCE

(Student Orval U. Jones)

This experience which I relate is  
one of stirring interest to any per-

sonal worker—but especially so to  
a new student in the work of prac-  
tical activities, one whose main job  
is to select songs and lead the sing-  
ing.

At the close of a service in the  
chapel of the Parish Prison a man  
of middle age came to the front af-  
ter the closing prayer, very penitent  
and in tears. He had not come when  
given a chance with any of the oth-  
er prisoners but waited until they  
were about all gone from the room,  
then he came, asking prayer and  
telling his story.

His story was that he had been led  
to know Christ on a street corner in  
New Orleans and lived for some time  
as best he knew how and tried to  
serve Christ, until in a desperate  
time of need he had taken part in a  
robbery and had been arrested and  
sentenced to a jail term of several  
months.

It was my privilege to show him  
that his sin could be forgiven if he  
would but trust, believe and pray  
for forgiveness. I attempted to lead  
him to this trust and faith by three  
or four scriptures and I believe af-  
ter a prayer by both of us that he  
saw the light. The scriptures seem-  
ed to lighten his burden and to clear  
his conscience, renewing his former  
Christian attitude and belief in the  
power of Christ to save.

—BR—

### ENCOURAGING THE DEVELOPMENT OF TRUE CHRISTIAN WOMANHOOD

—O—

The following dedication was writ-  
ten by the first President of Con-  
verse College, Rev. Dr. B. F. Wilson,  
and approved by the founder, Mr.  
D. E. Converse: "It is my desire  
and hope that Converse College be  
always truly religious, but never de-  
nominational. I believe that religion  
is essential to all that is purest and  
best in life, here and hereafter. I  
wish the College to be really, but  
liberally and tolerantly, Christian,  
for I believe that the revelation of  
God in Christ is for salvation, and  
I commend and commit the College  
to the love and guidance of God and  
to the care, sympathy and fidelity  
of my fellowmen."

This outstanding college has en-  
deavored to realize the ideal of its  
founder by consistently maintaining  
certain policies emphasizing the  
points of agreement among all  
Christians, without minimizing the  
doctrines peculiar to any individual  
denomination. The attitude which  
every Converse student is encour-  
aged to adopt is that we must live  
the best life, and this is possible  
only through Christ.

Closely allied to religious influ-  
ence is the policy of making the  
College a home for its resident stu-  
dents. Under the supervision of the  
Dean, Resident Physician, Dietitian  
and their assistants, the domestic at-  
titude is so simple, informal and  
kindly that no one doubts its gen-  
uine sincerity. The dominant senti-  
ment in this wholesome, home-like  
atmosphere is that Christianity is a  
way of living, and not merely a prob-  
lem for intellectual analysis.

Full information concerning the  
unusual educational facilities and  
the inspiring influences afforded at  
Converse may be secured without  
obligation from President Robert P.  
Pell, Spartanburg, S. C.



## The Sunday School Department

### SUNDAY SCHOOL LESSON

For

May 24, 1931

Prepared by

L. D. Posey, Jena, La.

Subject: Jesus Preparing for the End.

Golden Text: This do in remembrance of me. Luke 22:19.

The student of this lesson, in order to carry out the design of this course of study, which is to master the gospel by Luke, should read carefully Luke 21:1 to 22:23.

#### Introduction

The date of this lesson was Tuesday night, the night before the crucifixion on the next day, Wednesday. This is not what the books and writers teach, but it is what THE BOOK teaches.

In a work such as I am endeavoring to do through the medium of our paper, it is impossible to even touch, much less discuss all the high points of the scriptures embraced in one of our Sunday School lessons. True, the less capable a man is for a work such as this, the more space he requires; but the most capable cannot in fifteen hundred or even two thousand words, discuss helpfully for the student all the great truths embraced in Luke, chapters twenty-one and two.

From Mat. 24:3, we know that beginning with Luke 21:8, Jesus was answering three questions: (1) as to the time of the destruction of the temple; (2) the sign of his second coming; (3) the sign of the end of the age. To get the full import of the teachings of our Lord involved in the answer of these questions, Mat. 24, Mark 13 and Luke 21 must be studied. All these truths have to some extent been discussed by this writer, and published recently in The Baptist Record under the caption "Studies in Revelation". In this connection, suffice it to say, much of the teachings in these chapters is being fulfilled before our eyes. But "no one is so blind as he that will not see". Much of the blindness, however, is for lack of sufficient Bible knowledge and of current events.

Between the main lesson for last Sunday and the one for this date, occurred the cleansing of the temple, the controversy of Jesus with the chief priest, scribes and elders as to his authority for the work he was doing; then the parable of the vineyard; next the tribute to Caesar by which they hoped to catch him in one of the traps: Either he would be caught teaching insubordination to the Roman government, and they would have him arrested for sedition; if he answered in favor of the tribute, they hoped to enrage the people against him. His answer silenced them from both angles. After that he routed the Sadducees on the question of marriage and its relations after the resurrection. Not daring to ask him any more questions after that he turned questioner, and asked how Christ could be David's son, when David himself called him Lord? Next and last before today's lesson begins is

what he said about those who cast their offerings into the treasury. The wealthy gave out of their abundance, while the widow who gave the mites gave more than they, because she gave all she had.

#### The Lesson Studied

The lesson proper for today is about Jesus and his disciples observing the Jewish passover supper, and the institution of the Lord's supper at that time by Jesus. Our interest centers on the Lord's supper.

As all Bible readers know, the Jewish passover was in memory of the delivery of the Jews from Egyptian bondage. This supper consists of a whole lamb roasted with fire, eaten with unleaven bread and fruit of the vine, either a weak wine or pure grape juice, and with certain bitter herbs. The lamb was selected and kept up for four days before it was killed to see that there was no blemish in it. The blood of this lamb in the original feast was put on the sides and over the doors of the Jews' homes. All who remained in their homes that night were safe from the death angel that visited every Egyptian home. Here please note that the Jews were safe not because of deeds of righteousness, but because they believed and by putting the blood where they were commanded.

So far as I know, it is conceded by all Bible readers that the lamb was killed for the passover supper, and whose blood was placed on the lintels and door posts of the Jewish homes, was a type of Christ whose blood cleanses from sin all who trust in him.

Every orthodox Jew all through the ages until now, when possible observes the passover supper in memory of the event of their delivery from Egyptian bondage. From the human viewpoint Jesus was a Jew; therefore, he observed that supper. While engaged in this supper at the time from which our lesson dates, he instituted his supper which is likewise a memorial supper.

The lessons from the lesson now before us arise from the typical significance of each of these as well as the memorial feature of each.

The blood of the passover lamb as already stated, protected the Jews. That was a type of the shed blood of Christ the Lamb of God which protects from eternal death all those who repent and trust Jesus for salvation.

By the protection from the death angel the Jews were delivered from the bondage of Egyptian slavery. The blood of Jesus through the regenerating work of the Holy Spirit delivers the believer from the bondage of sin at the same time it secures him from eternal death. This constitutes a part of the memorial feature of the Lord's supper.

Jesus said in effect that the bread used by him in the institution of his supper, is a symbol of his broken body, (broken in the sense that the life would be broken from the form), and that the content of the cup was

a symbol of his shed blood, and which he called the blood of the New Testament (Covenant).

When the believer partakes of the Lord's supper, he bears testimony to his faith in Christ as his Savior, and memorializes Christ's death in his stead, and looks forward to the return of Christ in glory.

Just as there were certain restrictions connected with the celebration of the passover supper by the Jews, so there are certain restrictions thrown about the observance of the Lord's supper. For the passover, the only restriction necessary to mention here, is that the participant must be a Jew. (There were certain conditions for Gentile proselytes, but lack of space forbids their discussion.) The scriptural requirements for participation in the Lord's supper are scripturally immersed believers in Christ, who are free from charges of unChristian conduct. Here the question arises: What is scriptural baptism? It consists of four conditions: (1) a proper subject, one who has repented of his sins, personally trusted and publicly confessed Jesus as his Savior; (2) a proper administrator, one who has himself been scripturally immersed, who holds the doctrines of the New Testament, and who has been duly qualified and authorized by a New Testament church to administer the ordinance; (3) a proper purpose or motive, namely, to publicly proclaim by symbol faith in a crucified, buried and risen Savior; also death and burial of the recipient of the ordinance to the sinful life of the past, and a resurrection to a new life of holiness. It also points forward to the resurrection of the body of the believer; (4) The fourth condition of scriptural baptism is the immersion in water of the body of the proper subject by the proper administrator as already explained. Such and only such are scripturally qualified to partake of the Lord's supper.

In the foregoing remarks a number of questions may have been raised, all of which can easily be answered to the entire satisfaction of the honest student, but there is not space for it here.

So far as I have been able to learn all Christian denominations hold with Baptists that baptism comes before the Lord's supper.

#### GRACE MEMORIAL CHURCH

Grace Memorial Church, Gulfport, enjoyed the greatest day in her history.

There were a total of 416 in Sunday School; exactly half of these, 208, were in the Men's Class. Hon. Tom White, a lawyer of note who is a member of the First Church, made a fine address on Mother's Day to the Men's Class. Forty-seven ladies listened to an inspiring address by Mrs. C. C. Robinson of Lyman, while 37 young people enjoyed their regular teachers. The primary department numbered 70, the juniors 47, and the cradle roll 7.

The B. Y. P. U.'s took on renewed energy in every department. The juniors were loud in their praise of their new leader, Mrs. Oscar Harris. At 7:30 the auditorium was packed to hear the great message by "Uncle" Geo. Cates. One member received.

## FRECKLES



### Remove This Ugly Mask

Money back if Othine-double strength does not fade out every last freckle and give you a clear, lovely, milk-white complexion. Othine is also the perfect Bleach Cream. At all druggists. If your dealer cannot supply you, send \$1.15 to Othine Laboratories, Inc., Buffalo, N. Y.

## OTHINE DOUBLE STRENGTH

Our prayer services are fine, considering all things.

The Woman's Missionary Society meets the first and second Tuesday afternoon. They number about 100. Rev. Oscar Harris, who is a member at Grace Memorial, has been selected by the ladies to teach Bible Classics.

"How To Pray", by Dr. R. A. Torrey, is the first book to be studied.

Beginning June 7, Rev. J. J. Mayfield of Canton will conduct a revival.

Pastor Dodge has decided to use home talent singers, musicians, etc.

The piano will be in charge of Miss Grace Ussery, and the McClain orchestra, Prof. McClain, director.

The singing directed by H. L. Stone, and Rev. Oscar Harris will have charge of the Boosters.

I feel it only fair at this point to say our pastor is hard to overestimate. He is one of the most godly, consecrated, unselfish, sacrificial men I ever met. His people love him and he works untiringly to lead them to higher grounds.

We look forward to the revival with much faith and anxious desire.

—Church Correspondent.

The schoolmaster wrote on the back of a boy's monthly report: "A good worker, but talks too much." The father signed the report and then wrote under the remark of the schoolmaster: "You should meet his mother."—Prairie Farmer.

6,000,000

germs

on one

fly!

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# KINGDOM BUILDERS IN NEW ORLEANS—REV. ISAAC TAYLOR HINTON, THE FIRST BAPTIST MARTYR

By R. L. Bolton,  
Hendersonville, N. C.

In March 1847, Rev. Henry Field, Baptist preacher, was in New Orleans on his way to Europe. The most natural thing for him to do was to inquire about the Baptist work and try to find a Baptist pastor. He found a temporary frame building, the only place in the city where the Baptists met for worship and the pastor of this little Baptist congregation was Rev. Isaac Taylor Hinton, a native of England. He had been in this country for fifteen years and had been so busy for the Lord that he had never had time to visit his native land, but had resided in New Orleans only a little more than two years. The work was growing rapidly under his wise leadership. It was on his heart and he had great expectations as he faced the future in the large and growing city. When Mr. Field bade him goodbye Brother Hinton said, "Everybody seems to be going to England but me." Fondly he thought of his native England, and wanted to make the journey with his friend, but he stuck faithfully to his post. Within a few months the yellow fever took the city and hundreds were swept away, among them Rev. Isaac Taylor Hinton. He was faithful unto death—the first Baptist martyr in New Orleans.

Dr. Hinton was born in Oxford, England, July 4, 1799. His father was a Baptist pastor in Oxford for thirty-six years and the son lived in a home of culture and in a community where there was a highly intellectual atmosphere created by the presence of a renowned university. He moved to London and lived there for six years. He and his brother wrote a history of the United States, and the work on the history so aroused his interest in this country that in 1832 he and his family, a wife and seven children, came to the United States, locating in Philadelphia. After remaining there for a year he planned to locate in Chicago but just before final arrangements were made to leave for the Western City he was invited to accept the pastorate of the First Baptist Church of Richmond, Virginia. He visited Richmond, supplied the pulpit for three Sundays, met the approval of the congregation, was called, ordained, and remained in Richmond for two years. This was his first pastorate. He had always taken an active part in religious work, conducting prayer meetings, supplying pulpits, establishing Sunday Schools, studying and writing, but had never fully decided that he ought to be a regular pastor, giving himself fully to the work. This question was now fully settled.

His next work was in Chicago, where he was to be for six years. The congregation was not large—only thirty members, but he soon led his congregation into a new building, having visited the Baptists of the Eastern cities and having there secured funds for the struggling Baptist enterprise in Chicago. In addition to his preaching and writing he taught school and was

abundant in labors at the time when Chicago was young and growing, and did his best to lay the foundations of the city in righteousness.

In 1841 he accepted work in St. Louis, where he was to be for three years. During one revival eighty members were added to the membership of his church, though when he began it had a total of only seventy. St. Louis was even then strongly Catholic, and Dr. Hinton moved wisely, seeking to unite all the evangelical bodies into a working group for the advancement of the kingdom in the city. He organized the Protestant Ministers' Conference, and the first meeting was held at his home. The New England citizenship of St. Louis wanted Thanksgiving Day observed, and the Governor of Missouri made his first Thanksgiving Proclamation in 1843. The Baptists, Methodists, and Presbyterians of St. Louis united for the observance of the day and the great service was held in the Second Presbyterian Church, and the sermon to the immense audience being delivered by Dr. Hinton. His church building was enlarged, he was often engaged in revival services, he held prayer meetings in different parts of the city, planted Sunday Schools in and near the city, and was easily the wisest and strongest Baptist minister in St. Louis. The three years of service in St. Louis by Dr. Hinton were potential years in our Baptist work.

In the spring of 1844 he visited New Orleans. Baptist brethren of the South and West had their eyes on this "city of destiny," and they wanted a most worthy leader to go there and organize the work. Efforts had been made in the past but did not succeed. The wise, constructive work of Dr. Hinton in Chicago and St. Louis convinced the Baptist leaders of the West and the South that he was the man to undertake the difficult task. His visit to the city won the hearts of the struggling Baptists. They urged him to come. He was convinced that God wanted him in New Orleans. The Second Baptist Church of St. Louis, his pastorate, refused to accept his resignation. He had done and was doing a great work in the city, but New Orleans called and to New Orleans he went, arriving there the last day of December, 1844.

He found the work even more difficult and complex than he had found it in the other cities, but the few, scattered Baptists in New Orleans rejoiced to have a leader. For the first six months a large room was rented and used as a place for worship, and before the end of the year a lot was purchased and a building erected, the pastor visiting Northern cities and securing funds for the forward movement. It was soon filled with eager worshippers and soon proved to be too small for the growing work. Notwithstanding the yellow fever scare, Dr. Hinton and his family remained in New Orleans during the summer of 1846, and this won the confidence and love of his people. He was planning to erect a new and larger building in the fall of 1847, but he was not spared to do this.

The yellow fever epidemic of 1847 was one of the most severe which

ever scourged New Orleans. The faithful pastor was unceasing in his efforts to comfort the sick and dying. His own beautiful daughter in her twentieth year went down with it and in his devotion he remained constantly at her bedside. His heart was cheered as she convalesced. His last sermon to his flock was on Heaven. Praising God for the improvement of his own dear daughter, he plunged again into the pastoral work, visiting the sick and dying all over the city. After one of the hard, long days of it he came home to go down with the malignant fever. In a few days the end came for the tired pastor. He wanted to stay and carry on. His last prayer was, "Now, Lord, if it be possible let this cup pass from me; nevertheless, not my will but thine be done." On August 28, 1847, the faithful preacher received his crown. His body was interred in a Protestant cemetery in New Orleans. The next spring his remains were removed to the Bellefontaine Cemetery in St. Louis.

A noble, sacrificial group of men and women have made their contribution to the work in New Orleans from 1845 until the present day, and at the top of the group we find three who were faithful unto death, our Baptist martyrs in New Orleans: Isaac Taylor Hinton of Oxford, England; Norvel Winsboro Wilson, Franklin, Virginia; and David Ingram Purser, Gallatin, Mississippi. In the sacrificial service and dying prayers of these three faithful men the Baptists of the South have laid the foundations of their work in New Orleans.

It is interesting to remember that in New Orleans where Dr. Hinton was the first martyr to the Baptist cause a young man was converted about forty years ago who later entered the Baptist ministry. This young man today is one of the leading Baptist pastors of Chicago, the city where Dr. Hinton gave two years of his ministry. It is also interesting to note that another native of England, Dr. W. E. Denham, gave ten years of his life as a teacher in the Baptist Bible Institute and at the present time is one of the leading pastors in St. Louis where the

body of Dr. Hinton is interred. When we are faithful and sacrificial in service there is a romance woven into the record and a fruitage of our lives which thrills and challenges those who come after us. One of these days some worthy Baptist will erect a worthy memorial in New Orleans to Hinton and Taylor and Purser. What a privilege it would be to endow chairs in the Baptist Bible Institute in memory of these Baptist martyrs!

—BR—

## GRIFFITH MEMORIAL REVIVAL

—O—

The revival at Griffith Memorial Church, Jackson, closed Sunday night, the 10th, with 54 additions. Splendid atmosphere left in the church and others have expressed intention of adding themselves to the church. Used balcony each night of the two weeks but three, wonderful interest manifested. Tremendous Sunday congregations.

Pastor did the preaching, with Otis J. Thompson leading the singing, and he is another unsurpassed leader in gospel song to list with that already princely group of songsters of Mississippi.

This makes four hundred twenty-five additions in five years, with three Sundays of this month to go. Five years ago the Sunday School averaged one hundred seventy-four and now we run over four hundred and five hundred all the time. B. Y. P. U. has about doubled. Offerings have doubled. It has been a demonstration of what God will do when His people worship and serve and give and live in His Name.

Yours in Him,

—D. A. (Scotchie) McCall.

—BR—

"A maid in great bluster,  
Was using a duster,  
And dusting a bust in the hall,  
And when she had dusted  
The bust it was busted,  
The bust now is dust, that is all."  
—The Presbyterian.

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**W. F. GRAY & COMPANY**  
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## Service Annuity Plan Gaining Favor

In the fall of 1930 The Service Annuity Department began an aggressive effort to secure signed agreements of ministers to participate in the Service Annuity Plan of The Southern Baptist Convention. We now have the agreements of about 700 ministers.

In February 1931 we began to devote our principal efforts to the enlistment of churches in the Plan. We now have the written or verbal promises of leading deacons and Finance Committeemen in more than 100 churches that they will endeavor to secure its inclusion in the next budget of their churches. Some churches have already adopted the plan.

The outlook now is that we shall be able to issue certificates by the end of 1931 to those whose agreements shall have been completed at that time.

Members of churches desiring their pastors to become charter members of the Service Annuity Department which provides age and disability income and other benefits should write for full information.

## SERVICE ANNUITY DEPARTMENT of The Relief and Annuity Board of the SOUTHERN BAPTIST CONVENTION

Thos. J. Watts  
Executive Secretary

H. F. Vermillion  
Managing Director



## The Children's Circle

Mrs. P. I. Lipsey

**BIBLE STORY No. 21: MAY 21st**  
**The Money in the Fish's Mouth:**  
Matt. 17:24-27

This story tells us of the time when Jesus paid the yearly tax that was expected of every Jew over 20 years old for the support, at first, of the tabernacle, and afterwards, in Jesus' time, of the temple. (Ex. 30:11-16.) I wonder if we may think that it was something like our tithe? It is said of it that "from him who gave, it was received, on him that gave not, no force was used"—that is, no one was compelled to give it. That is the way we do about our church money, isn't it?

One of three who were accustomed to collect this temple tax, asked Peter one day if his Teacher was in the habit of paying it, and Peter said He was. Jesus perhaps heard this conversation, and when Peter came in the house, said to him, maybe with a little, gentle smile, not in reproof, "Simeon, do earthly kings receive taxes from their sons, or from outsiders?" When Peter replied, from outsiders, Jesus said, "Surely then, the sons are free from this payment." He meant that He was the Son of God, and that no tax was required of Him for taking care of God's house. Yet He knew that the Scribes and Pharisees found fault with many things He did, so He would not give them any chance this time. He told Peter to get his fishing tackle and go to the Sea of Galilee. The first fish he caught would have a piece of money in its mouth worth about thirty-five cents, and this would pay the church money for them both. Did not this prove that Jesus was the Son of God?

My dear Children:

Perhaps you have guessed where I am going this time, because many others are going, too. To Birmingham, Alabama, to the meeting of the Southern Baptist Convention. I hope that among those at the meeting will be some Mothers and Daddies, who will tell me about you, as is generally the case wherever I go. There will be pleasure in being with old friends, and making new ones. Our pleasure will be greater this time even than it usually is, because we will be in the home of my brother, with other near kin people there. Then there are all the sights of a city, which are so interesting to a country person. Last to be mentioned, but really of first importance, is the great meeting, with its thousands of people, its great speeches, its earnest talk about what we need. You see I am expecting a great time, and when it is over, it will be nice to come home again, won't it? We will want to see how the flowers have grown, and also the grass!—and whether the brood of little chickens is thriving as well as now, what mail has come for us, and lots of other things.

I am sorry the mistake occurred last week, so that our nice story by Mrs. Broach was put on another page. I don't know how this happened, but it was not thro' any fault of ours. I hope you found the story and read it.

The April money for the orphans is going tomorrow to them. I should have sent it sooner, but have been waiting in the hope it would grow. It is \$4.10, and will help them, though not so much as \$10.00 would have done.

Much love from

Mrs. Lipsey.

Liberty, Miss., May 7, 1931.

Dear Mrs. Lipsey:

I decided to come back and write again to you. How are you enjoy-

ing the nice warm weather, with the birds singing a sweet note, flowers blooming with sweet fragrance?

Our school was out the 24th, and it has been lonesome to me. My teacher for the past term was Mrs. Minnie Dunaway. I was in a rain-bow drill at the end of the school.

I hope you enjoy your trip fine. I go to Sunday School and church every Sunday I can. My Sunday School teacher is Miss Annie Andrews. I am 8 years old and will be in the fourth grade next term.

Your friend,

Myrtle Bellew.

Well, Myrtle, tho' the flowers have been blooming with much sweetness and pretty color, I have been enjoying the fire a good deal lately. We have a good many birds about our place, and among them a mocking bird. I know you had a nice Commencement, with the rainbow drill and other things.

—BR—

### I'D LIKE TO BE

—O—

I'd like to be the spring and sprinkle  
All the earth with fragrant flow-  
ers,

I'd like to be a star and twinkle  
Lovely lights from heaven's tow-  
ers.

I'd like to be a linnet singing  
Happy songs to hearts in sorrow,  
I'd like to be a west wind bringing  
Golden harvests for tomorrow.

I'd like to be a rainbow shining  
With its pledge of higher hoping,  
I'd like to be the silver lining  
For each cloud where men are  
groping.

I'd like to be the lord of billions  
With a genius for giving,  
I'd like to lend a hand to millions,  
Teaching these the art of living.

I'd like to be a sculptor sketching  
Matchless marble inspirations,  
I'd like to be an artist etching  
Nobler goals for all the nations.

I'd like to be a master sitting  
At an organ with his magic,  
I'd like to be a poet weaving  
Wreaths of gladness for the weep-  
ing,

I'd like to be a lance relieving  
Pangs of patients, softly sleeping.

I'd like to be a lawyer pleading  
Mercy for the first offender,  
I'd like to be a pastor leading  
To a Father, true and tender.

I'd like to be a nurse allaying  
Anguish where the cots are crowd-  
ed,

I'd like to be a prophet praying  
By some loved one, pale and  
shrouded.

I'd like to be a benediction  
Every single day to others,  
I'd like to live the Christ's convic-  
tion,

"We are sisters! We are brothers!"

—David E. Guyton,  
Blue Mountain, Miss.

—BR—

Lecturer: "Friends, if we were  
to turn and look ourselves squarely  
in the face, what would we find we  
needed most?"

Dense silence. Then a small boy  
piped up: "A rubber neck, mister.  
Is that right?"

## THE GOSPEL MINISTRY IN PRINT

(By Norman H. Camp)

The thirty-seventh annual report of the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, just published, shows the splendid work being done by the Association in the dissemination of evangelical Christian literature.

Notwithstanding the financial depression which has interfered somewhat with the ministry of the Association, no less than 3,661,616 copies of its own books, booklets, Scripture portions and gospel tracts have been sold and distributed to many parts of the world. Of this number, 1,064,868 copies have been sent during the past fiscal year to the spiritually neglected classes, such as prisoners, mountaineers, lumberjacks, homesteaders, seamen, firemen, patients in hospitals, and the peoples of India Philippine Islands, Latin America and other mission fields. This part of its work is made possible through the free-will contributions of Christian people to its eighteen missionary book funds. These funds have enabled the Association to reach nearly one million people with the Gospel in print during the year.

In the publication of its books and other printed matter, the Association has five great objects in mind, viz: The salvation of souls which otherwise would not be reached; the establishing of young Christians in the truth of God's Word; the stimulating of older Christians in their prayer-life and service; the helping of Christian workers, such as pastors, missionaries, Sunday school teachers and others; and the combatting of the prevalent evil and error of the day which is propagated by means of the printed page.

In a recent missionary tour by a member of its staff, the Association has discovered half a million of Acadians in southern Louisiana who have been oppressed and kept in ignorance of Gospel truth. The dominion of Rome has been so absolute that these people have been denied the benefits of public schools until quite recently. Now that public schools have been provided, they are awakening to a sense of their sad plight, and many are eager to receive the Gospel message.

A French missionary, himself a convert from among the Acadians, expresses the need of his people, as follows: "I truly believe that the

time is here for an extensive distribution of Gospel literature. These people are native-born Americans but they are as foreign as though they still lived on French soil. They are in as much need of the Gospel as any group of people of the world. There is great need for a vigorous campaign that shall reach every section of this country, and dispel ignorance and superstition by the light and knowledge of the Gospel of Christ. The harvest is ready, but the laborers are all too few. Probably nowhere else in the United States is there such a ripe field for Christ at present."

No less than forty French converts, glorying in their new-found Saviour, are ready and eager to assist in taking the Gospel to their own people. A systematic home-to-home visitation work has already been planned by them. They are poor and utterly unable to buy literature. What a blessed privilege to provide them with seed for sowing. "The Way to God," by Moody, so greatly blessed among Catholics in Latin America, should be placed in 100,000 French homes; also other literature specially adapted to their needs.

The Association has recently translated and published "God is Love," by Moody, in the Portuguese language for large distribution among the people of Brazil. These are being sent to missionaries for distribution as fast as funds are provided. How important to "Lift up your eyes, and look on the fields; for they are white already to harvest!" And let us remember the parting words of our Lord, when He delivered to His servants the ten pounds: "Occupy till I come" (Luke 19:13).

—BR—

### "BRINGING IN THE KINGDOM"

Did you ever hear it?  
Did you ever read it?  
Did you ever understand it?  
Did you ever speak it?  
Did you ever write it?

If so, what did you mean?

—C. M. Sherrouse.

—BR—

### Just Like a Poet!

A university student, when sitting for an examination, was asked to compose one verse of poetry including the words "analyse" and "anatomy." He wrote:

My analyse over the ocean,  
My analyse over the sea;  
Oh, who will go over the ocean  
And bring back my anatomy?  
—Glasgow Record.

## MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,  
Hattiesburg, Mississippi.



Thursday, May 21, 1931

## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, MississippiDR. J. W. BEAGLE  
Atlanta, Ga.

Dr. Beagle, who will be with us in our District B. Y. P. U. Conventions, Hattiesburg, Columbia, Magee and Indianola, is Superintendent of Independent and Direct Missions under the work of the Home Mission Board. This work covers our work among Negroes, Foreigners, Indians, etc. Dr. Beagle is a pleasing speaker and gives us first hand information about OUR work under the direction of the Home Mission Board.

## Fairview, Sunflower, Organizes Senior B. Y. P. U.

We are happy to add to our growing list a senior B. Y. P. U. which has recently been organized in the Fairview-Bethel No. 3 Sunflower County. We are indebted to Mr. Hulbert Lipe for the report. This church has maintained for some time a splendid Intermediate B. Y. P. U. and we wish for the senior union the same good success as has accompanied the Intermediates.

## Rienzi Intermediate B. Y. P. U.

The Rienzi Intermediate B. Y. P. U. was re-organized last September by our new leader, Mrs. H. A. Burch. At that time we had only seven members and today we have 43. We are trying to "do" things: Service is our motto. We back our pastor in every way possible, we sing in the newly organized Junior Choir, we have repaired the inside of our church (bought paint and did the work), we have helped to organize another B. Y. P. U., we went to Burnsville and gave one of our programs. We now want Alcorn County organized in B. Y. P. U. work. We are making plans to attend the District B. Y. P. U. Convention in Baldwin 100%.

Just twelve days till June 2nd and Baldwin.

## West Intermediate Reports

It isn't necessary to have a church full of folks in order to have a good

study course. We feel that our study of "Messengers of Light" and "Pilgrim's Progress" two weeks ago was certainly worth-while to us. Dr. J. S. Riser of Durant very efficiently taught one class. Because of the illness of our own good pastor, Bro. Metts, the writer attempted to teach the other class. There were twenty-one enrolled in the classes, nineteen took the test and received seals. Jesus, when properly presented, will draw our young people into His service.

West B. Y. P. U.,  
Auris Pender, Leader.

## Contests at District B. Y. P. U. Conventions

## Map Contest:

Many requests for further information regarding these contests have been coming to us and so we are pleased to give here brief explanations regarding them: The Map contest is for seniors only. Every senior B. Y. P. U. member in the state is eligible. The map is to be of your association, or county as most of our associations are on the county unit. The map must be drawn on white paper 8½x11 inches and all Baptist churches located, those with a B. Y. P. U. specially marked. Any other information regarding the Baptist work in the association will add to your chances toward winning the gold B. Y. P. U. emblem pin that will be given to the winner in each of our six districts in the state. The map can be brought to the Convention, or in case it proves impossible for the contestant to attend the Convention the map may be mailed to Auber J. Wilds, Oxford, Miss., with explanations.

## Sword Drill Contest:

The Sword Drill contest will be for Intermediates only and every Intermediate union in the state has the privilege of sending one contestant to the Convention in their district. The drill will be on "Scripture finding" only, the pin will go to the Intermediate standing last in each district.

## Memory Work Contest:

The Memory Work Contest is for Juniors only and each union has the right to be represented by two of its members. The memory work that has been in the Quarterly week by week from January 1st to June 1st will be used in this contest. In case of a tie, memory work will be used taken from the Quarterlies for July 1st, 1930, to January 1st, 1931. In this contest the winner in each district will be given a gold emblem Junior B. Y. P. U. pin.

We are delighted to know of the response to these contests. The more that take part in them the more valuable they will be to our B. Y. P. U. progress. Let every B. Y. P. U. be represented.

## Catchings Juniors Give Mother's Day Program

Mrs. Richard Kelly, Junior Lead-

er, reports a delightful Mother's Day Program by her Juniors of Catchings. The first on program was a reading, "Mother's Way", given by Katherine Boykin. Following this was their regular Mother's Day program, using fourteen Juniors. Their pastor, Bro. Izard, led in a special prayer closing the program. This Junior union, only about a year old, has had a splendid record, maintaining the standard from the beginning of their work.

## FIDELITY OF CHRISTIANS IN THE FAR EAST

(Charles A. Leonard, Harbin, China, in China Weekly Review, Shanghai.)

"Will India Become Christian?" is the title of a book by J. W. R. Netram, published by Richard R. Smith, Inc., New York, and reviewed by "H. B. C." in a recent number of your magazine.

We do not know who "H. B. C." is, but are sure that any fair-minded man, and anyone who has lived for years among Chinese Christians and knows them, would take exception to what he says in his review, or rather comment, of this book. The same could probably be said as to the feeling of those who know Christians in Japan and India.

Anyone familiar with church history and the fidelity of the followers of the Lord through these two thousand years cannot be impressed with the steadfastness of the thousands upon thousands who remained true under great trial and persecution, making full sacrifice by death rather than deny their Lord. Surely there is no more glorious page in the history of mankind than that which records this faithfulness of the followers of Christ Jesus.

Are those in China, India and Japan who trust in Christ less worthy to "follow in their train?" This can be answered only in the affirmative. One needs only to recall the fidelity of the thousands who became martyrs during the Boxer uprising and in similar times of distress here in China, and to work and live among the Chinese Christians, as some of us are privileged to do. Not only are the faithful undergoing great persecution in Russia, but many at this time are being sorely tried in some parts of interior China. It is true that some who profess to be Christians fall back, but are these real Christians? They may have been "educated in Christianity," but there is a big difference between accepting some of the teachings of Christianity and becoming follower of Christ. The latter means a revolutionized life, repentance and giving up sin, regeneration, submitting one's will to the will of God, taking up the cross of Christ and following Him.

The writer has lived in interior China twenty years, working among and with Chinese in Shantung and Manchuria who have become Christians. I must say that they command my highest respect. "H. B. C." has evidently not had opportunity to know the real Christians of China, Japan, or India. He says in his review: "Although thousands become Christians and some Orientals remain in the Christian faith, many give it up altogether and go back to their temples." We have worked in China two decades, but

are not aware of many Christians having gone back to their temples. In our experience we recall only one of these had joined the church because he was being used as a teacher. I wonder where "H. B. C." received his information regarding the actual status of real Chinese Christians. It seems superficial, as that of some writers who visit Shanghai or other ports and then write "authoritatively" on China.

"H. B. C." refers to Mr. Netram, the author of "Will India Become Christian?", as a native born Indian, a fluent and forceful speaker of English and conversant in many Indian languages, a Christian Nationalist who believes that the greatest progress and blessing will come to India through the acceptance of Christ as India's Savior. He quotes Mr. Netram as saying: "The day is fast approaching when East and West will mingle in the unique person of Jesus Christ and out of that mingling will evolve a more glorious, a stronger, a more uplifting and a richer Christianity than this world has ever known before."

If Mr. Netram is as described by "H. B. C.", then why should his opinion not be worth something? Why should the reviewer of his book regard himself superior in knowledge as to the progress and future of Christianity and the steadfastness of Christians? Can he say more of himself than he has said of the author?

Your reviewer closes with the comment: "A Christian India is an ideal worth struggling for, but unfortunately it bristles with difficulties." Certainly there are difficulties! We have them, have had them, and will continue to have them as long as the world stands—upside down. Only those engaged in real mission work back interior know what the difficulties really are. We have difficulties galore and even discouragements, but we are engaged in a task that is a winning one.

This work of leading men from lives of sin to faith and purity and serving the living God is indeed not an easy one. It is the hardest task that has been committed to the hands of man. But those of us who are thus engaged in this greatest of all enterprises are not discouraged. We ask for no pity and make no compromise. We do desire that full recognition of the faithful followers of the Lord be given, and that our constituency continue to back us up as in the past. In the meantime we work on with a realization that the kingdoms of this world will ultimately become the Kingdom of our Lord and His Christ.

Billie is fond of telling his dreams at the breakfast table. One morning I said: "But, Billie, I don't believe you know what a dream is."

Billie's answer came, quick and sure: "Yes, I do. It's moving pictures while you're asleep."—Exchange.

A teacher was giving his class a lecture on charity.

"Willie", he said, "if I saw a boy beating a donkey, and stopped him from doing so, what virtue should I be showing?"

Willie (promptly): "Brotherly love."



### DR. LOWREY AND THE ORPHANAGE

The Board of Trustees of the Mississippi Baptist Orphanage has secured the services of Dr. W. T. Lowrey as field secretary and religious director of the institution. This action was taken primarily in order that Superintendent Miller might have opportunity to devote most of his time to the active inside management of the Home. Large demands have been made on the time of the superintendent for field work—demands which both the superintendent and the board desired to meet. At the same time, we believe it best for the children that Mr. Miller be permitted to remain at the Home a large part of the time. With Mr. and Mrs. Miller looking after the welfare of the children at the Home, and with Dr. Lowrey taking care of the field demands, we believe that there is no orphanage in the land that is provided with better managerial talent than our own institution.

Let no one get the idea that Dr. Lowrey will go about over the state taking collections in the churches for the Orphanage. He will have specific instructions to take no collections in the churches outside the two special days each year allowed the Orphanage for this purpose. The pastors, therefore, may feel perfectly free to invite Dr. Lowrey to visit the churches with a message from the Orphanage.

It is our hope, however, through Dr. Lowrey's services to prevail on several hundred Sunday Schools to provide a monthly offering for the Home. Receipts from the Co-operative Program and designated gifts provide about one-third the amount needed to support the Orphanage. It is up to the trustees to find some means of supplying the remainder of the needed support. It is our thought that the Sunday Schools, by providing a monthly offering, can meet these needs without injury to the Co-operative Program and without hurt to any other cause.

Under the terms of the arrangement with Dr. Lowrey, he will still be available for Sunday supply and for evangelistic meetings. Whatever is paid him for services of this kind will go to the Orphanage and not to him personally. Pastors, Sunday School Superintendents and others interested may make engagements with Dr. Lowrey by writing him at Clinton or by writing to Supt. O. C. Miller, Baptist Orphanage, Jackson.

Dr. Lowrey signed the original charter of the Mississippi Baptist Orphanage, was appointed a member of its first board of trustees, was elected president of the board and served in that capacity till he became president of Mississippi College in 1898. He knows as much about the work of the institution as any man in Mississippi.

In conclusion, may I pay a little tribute to Mr. and Mrs. Miller? They occupy by far the most delicate position the Baptists have to offer, and one of the most responsible. They are serving in the capacity of father and mother to 250 dependent children. Those of us who are heads of average size families can easily visualize the full responsibility and difficulty of the

delicate position in which they serve. For this type of service, they have gifts and talents amounting almost to positive genius. These good people will give you a cordial welcome when you visit the Home.

—W. N. Taylor,  
President Board of Trustees.

### "OUT OUR WAY"

The most interesting news from Holmes County, Baptistically speaking, is the fifth Sunday meeting in prospect at Bowling Green Church out from Durant, when the salient features of the program will be carried out as follows: Devotional, by J. J. Tucker; Ten Questions and Answers from the Sunday School Lesson, by C. E. White; The Place of Prayer in a Revival Meeting, by Rev. W. A. Williams; A Catechism on W. M. U. Work in Mississippi, by two Y. W. A.'s; Sermon, by Rev. A. H. Childres; Song Fest, in afternoon, led by Walter Campbell; A Bible Spelling Bee, led by Prof. P. H. Williams and Prof. M. C. McDaniel; A Debate, Subject: "Resolved, That the Baptist Cooperative Program Should Be Abandoned", with Dr. J. S. Riser on the affirmative and Dr. H. L. Martin on the negative.

The interest is centering on this debate, in which it is thought that both the merits and demerits of the Cooperative Program among the Baptists of the South shall be set forth in forceful manner and the people shall be brought to declare for or against. There is a confusion of thought and, hence, varied opinions among the people, and it is believed that in free and full discussion our people shall come to see the real merits of the Cooperative Program and be led to support it more wholeheartedly.

The writer leaves the Pickens field for the Bowmar Avenue Church in Vicksburg the first of June. Dr. Martin of Lexington is seriously considering the call of the Education Commission to be their Executive Secretary, and it is sincerely hoped that he shall accept, though his going will rob Lexington and Holmes County of their best. But the task to which he is called is stupendous and peculiar, and according to the thinking of most of us, Dr. Martin is perhaps the only man among us who can accomplish it.

Cordially,

—J. L. Boyd.

### "TO THE BAPTIST PREACHERS AND LEADING LAYMEN OF MISSISSIPPI"

The test has been made, and I am now convinced that the time is not ripe for a call-meeting, for the purpose of discussing and drafting resolutions to be presented at the next meeting of the Baptist State Convention.

The response was not sufficient.

I take this opportunity to express my appreciation and thankfulness to the editor of The Baptist Record for the space given me in making this test.

Also to thank those who did respond for their courtesy, and for the many nice things said about this unworthy writer.

There is yet no doubt in my mind

as to the need of the changes, as set forth in the proposed resolutions; but there is a doubt in my mind, now, as to the wisdom of such a course, for the simple reason that so few are interested in it.

There is also, no doubt, now, in my mind but that the majority of the brethren are satisfied with present conditions; and of course I submit to the will of the majority. But by so doing I do not concede that they are right about it.

But, so far as I am concerned there will be no call-meeting, and no resolutions to present at the next Convention. But I expect from time to time to protest through the columns of the Record against practices that I know to be unscriptural and therefore unwise.

With best wishes for the brotherhood, and for our organized work I wait, and rest for the time being.

—J. E. Heath.

Winona, Miss., R. 6.

### LELAND MEETING

Last Wednesday, May 6th, brought to a close the ten-day meeting held in Leland Baptist Church. Although there was hearty rejoicing over the great blessings that came in various forms during the days of the meeting, there was genuine regret in the hearts of all to see the services come to a close.

We are very happy in welcoming thirty-two additions into the church—twenty-four on profession of faith and eight by letter.

Dr. H. R. Holcomb of Tupelo, who led in these services, gave us unstintingly of himself in bringing God's messages from the Divine Word, and never did his listeners leave a service without a conviction that God had spoken to them through His Apostle. Not only did Dr. Holcomb present the plan of salvation with all its beauty, appeal, and power, and urge its acceptance, but he presented the ideal Christian life in such glowing terms that hearts were made to stir with the desire to "go thou and do likewise". It was indeed a great privilege to have this Minister of the Gospel in our midst, and we shall not cease to be grateful for the great blessings that his visit brought.

—Elois Tolar, Secretary.

### DELIGHTFUL DAY AT PROVIDENCE

Sunday, May 10th, was a delightful day at Providence, in Covington County Association. By special arrangement the former pastor was a visitor and an all-day service had been arranged. And it was his happy privilege to teach the Woman's Class of more than thirty at the S. S. hour, then to preach twice to a large congregation of attentive hearers. There were throngs of folks, some of whom he preached to forty years ago.

There is a real Sunday School here with a Men's Class and a Woman's Class with some thirty members each, and other classes in proportion. Then there is a vigorous B. Y. P. U. that meets every Sunday night.

The music for these special services was exceptionally good. An orchestra from Hattiesburg aided the local talent in a great way. We saw

### In Memoriam

Rev. J. W. Hudson

Whereas, The Grim Reaper has invaded our county, our community and our church and has cut down in the prime of his manhood Rev. J. W. Hudson, a good citizen, a true friend, a devoted husband, a loving father, and a consecrated Christian gentleman; and,

Whereas, Our county, community, church and his home has been bereft of his noble example, his consecrated Christian life, his militant spirit, love and tenderness. Therefore,

Be it Resolved, by Taylorsville Baptist Church in conference assembled, that his untimely going is deplored; his noble example is commended; his militant spirit for civic righteousness is appreciated; his consecrated Christian service in this community and county is hereby commemorated; his devotion, love and tenderness among his friends and in his family is and forever will be cherished.

Be it further resolved, that a copy of this resolution be given by the clerk of this conference to each member of Brother Hudson's family, and to his mother, who resides in the state of Tennessee.

Be it further resolved, that this resolution be published.

Done in conference by the Taylorsville Baptist Church, this 22nd day of March, 1931.

T. A. Ford,

Chairman of the Board of Deacons.

Mrs. J. P. Risher,

President of W. M. U.

J. T. Raines,

Superintendent of Sunday School.

no indication of a dying country church here! The older folks were talking about how fine the young folks are, and the people go to church. The explanation? A strong body of believers in Christ, led by that capable, consecrated servant of God, the pastor, W. R. Langham, with his shepherd heart and faithful ministry. Bless the Lord, oh my soul!

Yours in Christ,

—J. P. Williams.

The graduating exercises of the Southern Baptist Hospital School of Nursing will be held in the First Baptist Church, New Orleans, Louisiana, Tuesday evening, June 2, 1931, at seven thirty o'clock. Ex-Governor Chas. H. Brough, of Arkansas, will be the speaker of the evening.

The following young ladies will graduate:

Bernetta L. Attaway, Sue L. Baker, Ruby Mae Burch, Evelyn Eloise Carter, Annabelle Garnett, Margaret S. Gillis, Dixie E. Givens, Della Pearl Hall, Moease Hennigan, Mary Beatrice Hoggatt, Mildred Anna Holdeman, Opal Ruth Holloway, Mary Jane Jones, Lela May Knight, Evelyn Patricia Marshall, Louise Manly, Clydie Lorena Miller, Mattie Elviah McDaniel, Lennie Smith, Marjorie L. Smith, Nannie Mae Smith, Elberta L. Story, Gladys M. Thompson, Catherine Frances Werckley.

Louis J. Bristow.



May 21, 1931  
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Smith, Mar  
Mae Smith,  
s M. Thomp  
s Werckley.  
J. Bristow.

Thursday, May 21, 1931  
**BAPTIST ZONE MEETING**  
—O—  
Zone No. 1 of the Baptist Mis-  
sionary Society met with Skene on  
Wednesday afternoon, May 6th,  
1931, with 55 members and visitors  
present, from Cleveland, Shaw, Mor-  
rison Chapel, Pace, Skene, and  
Boyle.  
Our faithful and beloved Leader,  
D. H. Adams, being absent on  
account of the death of a relative,  
assistant field secretary, Mrs. A.  
Mann, presided.  
Our meeting was opened by sing-  
ing our W. M. U. song, followed  
with prayer by Bro. B. W. Walker  
of Shaw.  
The devotional was beautifully  
given by Mrs. Geo. Marley of Skene,  
subject "That the world may know".  
John 17:23.  
A very impressive program was  
given by the Skene Society.  
Bro. B. W. Walker of Shaw  
brought to us a splendid message  
from the 25th chapter and 13th verse  
of Matthew.  
The business session followed,  
with minutes of last meeting ap-  
proved as read. Roll call of so-  
cieties and reports. The presi-  
dents of each society reported  
splendid work. Money for  
the woman was collected. Mrs.  
F. Doughty, our district vice-  
president, made a talk emphasizing  
the "Honor Society".  
Our beloved superintendent, Mrs.  
Gay Waldrop, was unable to meet  
with us on account of the continuing  
illness of her dear mother. A spe-  
cial prayer was offered at this time  
for her and her mother.  
The meeting was closed with a  
song, "Living For Jesus", and re-  
peating the watchword, "That the  
world may know". John 17:23.  
Skene served us with delightful  
refreshments.  
—Mrs. R. C. Klutts,  
Recording Secretary.  
—BR—  
**DERMA**  
—O—  
Rev. C. Z. Holland, our newly  
called pastor of the Baptist Church,  
moved here today after closing his  
school at Mantee.  
Brother Holland is a young man  
full of vigor, vim and vitality, and  
is sound in the faith and zealous in  
the cause and bids fair to be a great  
asset in the Kingdom work.

**PARKER'S HAIR BALSAM**  
Removes Dandruff - Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.

We are indeed proud to have him  
and his noble wife as our leaders  
and it is freely predicted that they  
will be a great blessing to us.  
—W. M. Shelton, Reporter.  
—BR—  
**A GREAT MEETING**  
—O—  
I wish to say a word about one of  
the greatest meetings ever held in  
the history of the Forty-first Ave-  
nue Baptist Church, Meridian.  
We began on the third Sunday in  
April and closed on the first Sunday  
in May. Dr. L. G. Gates, pastor  
beloved of the First Church, Laurel,  
for 26 years, did the preaching;  
enough said. Dr. Gates preached  
with unusual power and helpfulness  
to all who heard him and the largest  
crowds who have ever attended any  
meeting were present—58 additions  
to the church, 30 for baptism.  
Our Sunday School attendance has  
been around 450 now for months,  
our highest attendance on one Sun-  
day during the meeting was 602.  
All departments of the church are  
in a fine working condition.  
I have been pastor here three and  
a half years; the accessions during  
the meeting brings our total of ad-  
ditions to present to 448.  
Yours in the great Master's serv-  
ice,  
—Gordon Ezzell.  
—BR—  
Judge: "Now I don't expect to  
see you here again, Rastus."  
Rastus: "Not see me here again,  
judge? Why you-all ain't going to  
resign, is you, judge?"—The Junior  
Girl.  
—BR—  
"Hello, hello, is this you, Mac?"  
"Aye."  
"Is this MacGregor I'm talking  
to?"  
"Aye; spe'kin."  
"Well, Mac, it's like this: I want  
to borrow fifty dollars—"  
"All right. I'll tell him as soon  
as he comes in."  
—BR—  
"Here's a lovely sentiment", the  
salesgirl said. "To the only girl I  
ever loved."  
"Fine", he said. "I'll take six of  
these, please."

Customer (to young clerk): "Are  
you the head of this business?"  
Clerk: "No, I'm only the heir of  
the head."  
—BR—  
Professor: "Have I ever told this  
joke before?"  
Chorus: "Yes."  
Professor: "Then perhaps you  
will understand it this time."  
—BR—  
"Did you cancel all my engage-  
ments, as I told you, Smithers?"  
"Yes, sir, but Lady Millicent did-  
n't take it very well. She said you  
were to marry her next Monday!"  
—BR—  
Englishman: "What's that bloom-  
in' noise I 'ear outside this time of  
night?"  
American: "Why, that's an owl."  
Englishman: "Of course it is, but  
o's 'owling?"  
—BR—  
"Could I see General Blank?"  
"I'm sorry, but General Blank is  
ill today."  
"What made him ill?"  
"Oh, things in general."  
—BR—  
"Teacher, Jim Brown is sticking  
his feet across the floor, and he's  
chewing gum."  
"Jim, you disobedient boy, take  
that nasty stuff out of your mouth  
and put your feet in."  
—BR—  
Paul: "Teacher told me I could  
hear the surging of the ocean in a  
big sea shell, but I don't hear a  
thing in this one, pa."....  
Father: "It probably came from  
the Dead Sea, sonny."  
—BR—  
Housewife (hearing strange noise  
down-stairs): "Who's down there?"  
Burglar (with great presence of  
mind): "This is Station KDKA now  
signing off until tomorrow morning  
at eleven o'clock. Goodnight every-  
body."  
—BR—  
A bobbed hair waitress very much  
out of sorts sailed haughtily to the  
table at which sat a grouchy cus-  
tomer. She slammed the cutlery,  
snatched a napkin from the pile and  
tossed it in front of him, then strik-  
ing a furious pose snapped, "What  
'ch want?"  
"A couple of eggs," growled the  
customer.  
"How 'ju want 'em?"  
"Just like you are."

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Aunt Hetty: "Sakes alive! I don't  
believe no woman could ever been  
so fat."  
Uncle Hiram: "What y' readin'  
now, Hetty?"  
Aunt Hetty: "Why, this paper  
tells about an English woman that  
lost two thousand pounds."  
—BR—  
"Talking about punctuation," said  
Uncle Tony, "I wonder if either of  
you could punctuate this sentence  
correctly for me?"  
David and Kathleen studied the  
paper on which their uncle had  
scribbled the following words:  
"That that is is that that is not is  
not is it not."  
"No sense in it at all," declared  
David.  
"Oh, yes there is—if you punctu-  
ate it properly," replied Uncle Tony.  
Kathleen looked hard at it again.  
"The last three words read sense,  
but that is all," she said.  
Uncle Tony made a mark or two  
on the paper.  
"Why, of course," said David in-  
stantly, "it's as clear as anything  
now. I wonder we didn't see it at  
once."  
The sentence now read:  
"That that is—is; that that is not  
—is not; is it not?"—Junior World.

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After a hard day's work,  
refresh your eyes with  
**DICKEY'S OLD RELIABLE**  
EYE WASH  
At All Druggists  
Price 25c Dickey Drug Co., Bristol, Va.

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STANDARD FOR 50 YEARS  
For over 50 years it has been  
the household  
remedy for all  
forms of  
**Malaria Chills and Fever Dengue**  
It is a Reliable,  
General Invig-  
orating Tonic.

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<b>High School Boys</b> <b>THE CYCLONE</b> Henry H. Graham—\$1.00 Coach Rockne never had an understudy of better sportsmanship than this football hero. <b>BORDEN OF YALE '09</b> Taylor (C-4.)—\$1.00 Scholarship's highest honor won by this student of deep devotional life. Wonderful tonic for this age.	<b>College Boys</b> <b>THE LIGHT THAT GROWS</b> Dawson—\$1.25 A young man's successful pastor writes messages fresh and suggestive of the practical in life. <b>COURIERS OF COURAGE</b> Owen—\$1.50 A rare combination of spiritual truth, moral strength, dynamic presentation, liberal illustration.	<b>High School Boys or Girls</b> <b>LORD, I BELIEVE, Lee</b> —\$1.50 Messages of thrill and inspiration by a poet, preacher, prophet and word painter of con- tagious faith. <b>THOU, WHEN THOU PRAYEST</b> Carver—\$1.00 Various aspects of the Christian prayer life briefly but clearly and forcefully presented.
<b>High School Girls</b> <b>STAR TRAILS</b> Cox—\$1.00 Lofty themes, beautiful language, apt illustrations, lifting one to higher heights. The author at her best. <b>THE LIFE BEAUTIFUL</b> Appleby—\$1.25 Surcharged with devotional experiences and rich citation of stirring deeds and sayings.	<b>College Girls</b> <b>RAINBOW GLEAMS</b> Appleby—\$1.75 A devotional volume in which your most enthusiastic anticipations will be completely realized. <b>FAITH LAMBERT</b> Jackson—\$1.25 Modern college campus life cleverly pre- sented with a fascinating love affair.	<b>College Boys or Girls</b> <b>LOOKING TOWARD THE HEIGHTS</b> Wallace—\$1.60 Thoughtful, intellectual and spiritual messages that appeal at once to thoughtless youth or alert student. <b>THE SILVER TRUMPET</b> Ingles (A-6.)—\$1.00 A sophisticated and cynical Princeton half- back star suddenly chooses a small co-educational college with pronounced Christian atmosphere.

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## Baptist Student Union

President, W. O. VAUGHT, Miss. Col. Secretary, LUCILE RAY, Blue Mtn.  
 Vice-President, MARGARET GUL- Treasurer, FRANK BAILEY, A. & M.  
 LEDGE, Miss. Woman's College Reporter, LAVONNE REEVES,  
 M. S. C. W.  
 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

At an impressive installation service, given at General B.Y.P.U. Assembly the last night in April, the new officers of the B.S.U. at State Teachers College were inducted into office.

As the curtains of the stage were drawn, the Good Ship B.S.U. was revealed coming at full sail into the home harbor after a year's successful voyage. The captain and his loyal officers were standing on the deck singing "Let the Lower Lights Be Burning," and at the conclusion of the song the captain made his farewell talk, recounting the events of the voyage and thanking those who made the journey for their loyalty and faithfulness. As the retiring officers left the ship, the captain being the last to leave, they met those who were to take their places, and Captain Troy Hill in a few well-chosen words turned the command over to the new commander, Miss Hazel Rhodes, and bid her Bon Voyage. Taking their places on the deck, the new officers listened to the charge of their captain, and received from her the sealed orders (pamphlets on officers' duties) for the voyage. After outlining the ports to be touched, the dangers to be avoided, etc., the captain called on the officers to pledge their loyalty and devotion as they prepared to embark; and all joined in singing "Jesus Savior Pilot Me." In testimony of their desire to stand behind the new officers in the voyage to be taken, the members of the B. S. U. sang "Ready," and the Good Ship B.S.U. set sail.

Those taking office for the new year are: Hazel Rhodes, Oakland, president; Ophie Rutledge, Pontotoc, first vice president; Georgia Jones, Tylertown, second vice president; Edith Green, Leaf, third vice president; Helen Parker, Prentiss, secretary; Wilburn Roberts, Mize, treasurer; Howell Jackson, Hattiesburg, music chairman; Frances Grimes, Estess Mill, reporter; Marguerite Callahan, Philadelphia, First Church representative; Olive Mae Roberts, Fifth Avenue representative; Orene Currie, Mendenhall, Main Street representative; Troy Hill, Soso, B.Y.P.U. Director; Sue Pittman, Goss, Y.W.A. representative, and C. E. Thomas, faculty adviser.

### B. S. U. REPORT FROM B. M. C. MOUNTAIN NEWS

B. M. C., May 14.—The regular noon-day prayer meetings have been of special interest during this week. The theme has been "God". Dr. R. G. Lowrey, the Dean of the College, began the series of talks on this subject. Following his message, the subjects that have been discussed are: "God as Revealed Through Nature", "God as Revealed Through Christ", "God as Revealed Through the Bible", "God as Revealed Through You". This intensive study of God has been a great blessing to

the students on B. M. C. campus.

Miss Mary D. Yarborough has been away this week, attending the Southern Baptist Convention at Birmingham. Prayers have been offered daily for the Convention.

As the College year is nearing its end plans are being made for the work which the students intend to do this summer. Many have agreed to speak and work for the Co-operative Program during the summer months, and others have listed the definite tasks which they expect to undertake in their home churches.

"Ridgecrest! On to Ridgecrest!" These are the words which are constantly ringing in the ears of the students at B. M. C., and definite plans are being made for many to go.

### 1930-31 B. S. U. COUNCIL Of M. S. C. W. Abdicates in Favor of Council for 1931-32

On Friday night, May 15, in the Educational Building of the First Baptist Church of Columbus, Miss., a royal gathering assembled as court representatives at an abdication banquet. Pages and serving-girls completed the royal touch of a medieval court banquet. The "Ladies" attending were from M. S. C. W.'s Council; the "Knights" were from A. & M.'s Council, and invited "Dukes", "Duchesses", and "Sirs" brought the total number attending to about 75. The color scheme was purple and gold; the retiring B. S. U. presidents of M. S. C. W. and A. & M. presided at the head of the long banquet table and impressively handed down the crown and scepter, symbolic of these royal offices, to the newly elected presidents. The court jester—amidst a jingle of bells and tweaks of witticism—heightened the spirits of those unprejudiced to mirth when he presented to each of the Senior Council members a "ridiculous" and appropriate gift indicative of their future station in life.

The program was as follows:

1. Ye Supplication in prayer and praise.
- "He Lives on High"—Court.
- Psalm 100—"Lady" Anita Vaught.
- Invocation—"Friar" J. D. Franks.
2. Ye Olde Order Changeth:  
Their Majesties Abdicate.
3. Courte Jester.
4. Ye Knights of Starkeville.
5. Adresse—"Sir" James T. Street.

### MORTON HEADS MINISTERIAL ASSOCIATION

At a recent meeting, the Ministerial Association of Mississippi College elected its officers for next year. Melvin Darnell "Red" Morton of DeKalb, Mississippi, was elected President by a large majority. The members of the Ministerial Association are very proud of their new President because he is a good leader and they will prosper under his leadership. Morton easily measures

up to the qualifications of his office because of his resourcefulness, his winning personality, his popularity among students and his deeply consecrated life. George Gay of Meridian was elected to the vice-presidency. Gay also received prominent notice in the election for the president, running next to Morton. The other officers elected for next year are as follows: Wilson Hogan, Secretary-Treasurer; Lucian Pinnix, Chorister; J. W. Parnell, Extension Director; Tildon McGee, Reporter.

—Mississippi College.

### W. O. VAUGHT ELECTED PRESIDENT OF M. C. B. S. U. COUNCIL

At a mass meeting, the students of Mississippi College unanimously chose W. O. Vaught as their B. S. U. President for next year. This honor and responsibility rightly comes to Vaught because of his special qualifications for the office. He is particularly interested in solving the religious problems on the campus, and his purely Christian attitude toward everything is a large asset to him in effecting his plans. When he is confronted with a problem, he always asks the question: "What would Christ do?" W. O. is now serving as State B. S. U. President; he will therefore come to this place of leadership with a great deal of experience. The following persons were elected to the B. S. U. Council to assist Vaught next year: John Moore, 1st vice-president; R. F. Dykes, 2nd vice-president; Tate Woodruff, 3rd vice-president; G. Smith, secretary; Leo Eddleman, chorister; Marion Perry, director of Noon Day Prayer Meeting; Hanon Harper, Y. M. C. A. representative; James Sullivan, B. Y. P. U. representative; Frank Rugg, inter-church chairman; J. Woodson, transportation chairman; Melvin Morton, ministerial representative; Leo Green, extension chairman; L. W. Knight, treasurer; Tildon McGee, reporter.

—Mississippi College.

Capt. Guy Jack, one of the most widely known citizens of east Mississippi, died Tuesday, May the 12th, age 78. His funeral was held at the Scooba Baptist Church, of which he was a faithful member. His body was placed in the Scooba Cemetery with Masonic honors. His wife, four sons and two daughters survive him. He will be greatly missed.—C. E. Bass.

—BR—

### SACRED HYMNS

(By Jack Perkins, Newton, Miss.)  
ARTICLE IV

When we think of the Germans, we think of a music-loving people. Not only do they like to hear music but they like to make it themselves. Germany may be thought of as the home of choral music, and German hymns outnumber those of any other land. It was the Latin hymns that influenced Germany most; sacred poets translated the old Latin hymns into the vernacular and also added original ones. These were sung at festivals, on pilgrimages, and other similar occasions.

Luther was the greatest music-lover Germany ever produced. He published his first hymn book in 1522. He used it in what he called his "house choir." This choir was

composed of his musical friends joined him in the singing of the great church hymns and melodies of secular songs that were known throughout Germany. Those secular melodies Luther arranged new words in which he set forth his great doctrines that were sung into the very heart of Germany. They were sung everywhere—in the street and the field as well as in the church, in the workshop and the palace, "by children in the cottage and by martyrs on the scaffold." (This "house choir" was a kind of secret organization which met with Luther during the time he was being held in seclusion. His musical friends collected a number of secular melodies that were known in every section of Germany and melodies that were sung by all classes of people. Luther arranged words for these melodies that set forth the doctrines and principles of the Christian religion which is the translation of the Bible that was to follow would uphold. While his friends of the "house choir" were traversing Germany singing these songs, Luther was hard at work with the translation of the Bible.) It was through the singing of these hymns that a congregational character was given to the new protestant worship.

Some of Luther's early hymns that were sung with much power and inspiration are: "Assure Stronghold Our God Is He," "From Heaven Above To Earth I Come," and "Dear Christian People Now Rejoice." It is said that the singing of the latter caused many conversions, and that it was once taken up by a large congregation to silence a Roman Catholic preacher in the cathedral at Frankfurt.

The following are some of the hymns that were sung with greatest affect during the "Thirty Years War": "Ebers' Lord Jesus Christ, True Man of God," "When In The Hours of Utmost Need," Walther's "Now Fain My Joyous Heart Would Sing," Decins' "To God On High Be Thanks and Praise," and Spetus' "Salvation New Has Come to All."

These hymns with their new doctrines began to spread rapidly to other lands, but soon met temporary defeat at Geneva.

—BR—

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